

# RELIGIOUS EDUCATION

*A platform for the Free Discussion of  
issues in the Field of Religion and  
Their Bearing on Education*

**November - December 1961**



**THE VOCATION OF THE PROFESSOR OF CHRISTIAN EDUCATION**

**CHRISTIAN EDUCATION AND THE PERSON**

**THE ST. PIUS X INSTITUTE**

**A CATALOGUE OF CHURCH-STATE RELATIONSHIPS**

**A LUTHERAN THEOLOGICAL PERSPECTIVE**

**ON THE PUBLIC SCHOOLS**

**TOWARD A DEVELOPMENTAL THEORY**

**OF CHARACTER EDUCATION**

**FUNCTIONAL ANALYSIS OF RELIGIOUS BELIEFS**

**BOOK REVIEWS**

**INDEX**

# Religious Education

*Official Publication of the Religious Education Association*

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without any official endorsement. Articles in Religious Education are indexed in the EDUCATION INDEX which is on file in educational institutions and public libraries.

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## IN MEMORIAM

Ernest John Chave, President of the Religious Education Association in 1944, died on May 15, 1961, at Billings Hospital, the University of Chicago.

Born in Canada, a graduate of McMaster University, Doctor Chave served overseas with the Y.M.C.A. in World War I. He entered the Divinity School of the University of Chicago in 1919, earning the Ph.D. degree in 1924. After a few years in a pastorate in Sioux Falls, South Dakota, he became an instructor in religious education in the Divinity School in 1926.

For a quarter of a century Professor Chave played a vigorous role in the Religious Education Association, serving as chairman of the executive, editorial and finance committees and as president, successively. Owing to his Spartan efforts, assisted by the editor of the Journal, Dr. Laird T. Hites, the Association was able to survive an adverse period of financial and editorial trial.

Doctor Chave made significant contributions to religious research, methodology and the philosophy of religious education. His publications included *The Junior, Supervision of Religious Education, Personality Development in Children*, and *A Functional Approach to Religious Education*, not to mention frequent contributions to this Journal.

For Professor Chave, sound religion was a natural value experience of growing persons, ensuring the individual a richly meaningful adjustment in the art of living. It was the job of religious education to help people of whatever faith or folk background to cope with their respective life situations, to enlist attitudes and understandings which inspired adventurous participation in the life process, and to conserve the consequent values and convictions for the enrichment of their fellowmen.

The Religious Education Association has rendered yeoman services to the causes of religion and education for two generations. Such members as Ernest John Chave have been frontiersmen in this trail-blazing task.

—STEWART G. COLE

## EDITORIAL

Jesse Ziegler's paper has significance for all teachers, and the comments by Ellis Nelson, David Jewell, and Howard Ham provide additional perspective. This discussion replaces the usual symposium, but if Rabbi Gilbert's and Dr. Sherman's papers are read together they provide a little symposium illustrating remarkable agreement on the purpose of the public school. The articles by Yoshio Fukuyama and William Koppe will be of special interest to the researchers among our readers.

We are featuring book reviews in this year-end issue. The reviews by Dean Drinan on St. John-Stevas' book, by Professor Vieth on Boles' treatment of the Bible in public schools, and by Maurice Friedman on Buber's *Tales of the Hasidim* are especially important. You will find critical evaluations also of Christopher Dawson, A. T. Mollegen, the two Ferrés, H. N. Wieman, F. X. Durrwell, J. T. Klapper, and others.

We hope you like the new annual index format. It is supposed to help you find the articles and reviews you are looking for. Some forthcoming articles are listed on page 451.

We welcome the *Journal for the Scientific Study of Religion*, the *Journal of Religion and Mental Health*, and *Learning for Living*, three new journals hot off the press. To this reader, they look interesting and almost irresistible.

The American Psychological Association is considering the organization of a Division of the Psychology of Religion. Replies are solicited from members of the APA and should be sent to Dr. Walter Clark, 18 Bainton Road, West Hartford 17, Conn.

—RANDOLPH C. MILLER, *Editor*



## The Professor of Christian Education

Dr. Jesse H. Ziegler stimulated professors of Christian education at a series of conferences for those in the United States and Canada who are teaching in this field. His reflections led to some disagreement and to much creative discussion. The editor asked to reprint his paper in *RELIGIOUS EDUCATION* and requested comments by C. Ellis Nelson of Union Theological Seminary, New York, David W. Jewell of the Oberlin Graduate School of Theology, and Howard M. Ham of Syracuse University. These comments indicate that perhaps the status of the professor of Christian education is higher than Ziegler thinks, but also that we must take seriously the re-examination of function toward which Ziegler points.

## THE VOCATION OF THE PROFESSOR OF CHRISTIAN EDUCATION IN THE ADVANCEMENT OF THEOLOGICAL EDUCATION

Jesse H. Ziegler

*Associate Executive Secretary, The American Association of Theological Schools, Dayton, Ohio*

THESE REGIONAL MEETINGS are providing the opportunity for consultation in face-to-face groups of the men and women who are responsible for the development of insight into the nature of and skill in provision for the educational part of the church's ministry. It is likely that all of us who are involved in this undertaking often feel that we are not doing as well as we ought. Although our two countries are increasingly supplied with larger and more luxurious buildings, and although the last twenty years have seen major curricular undertakings by a considerable number of the denominations we represent, a penetrating critic of church life is bound to question whether the life of the members of our churches is really rooted in an adequate knowledge of and commitment to the Christian interpretation of existence and the Christian gospel as the answer to its ills. To the extent that we are responsible for the ministry of the church, therefore, we must raise questions about the adequacy of what we are doing.

In addition to this specific responsibility in the area of Christian education, we serve as members of theological school faculties

which carry the total responsibility for the work of theological education. To the extent that the product of our schools is adequate or inadequate we carry our share of responsibility as a member of the team. If there is to be a general advance in the quality of theological education the professor of Christian education is called to accomplish within the team what is expected of each member. He is also called to contribute to the other members those particular insights which are his peculiar stock-in-trade. It is quite clear that if the American church is to be rescued from the threat to it described by Franklin Littell as he says, "The faith is not challenged by intelligent unbelief in America: it is threatened by emptiness of words, words which mean nothing but easement to the speaker, words which have lost all relationship to life and meaning."<sup>1</sup> It behooves every member of the theological faculty to give careful thought to the means by which he can contribute to the advance toward greater excellence. If this paper stimulates such thought for those of us in Christian educa-

<sup>1</sup>Franklin Littell, *The German Phoenix* (New York: Doubleday, 1960), p. 171.

tion it will have accomplished its purpose.

In attempting to stimulate your thought in this area I have chosen to speak (1) of the major problems of relationship between Christian education and the remainder of theological education; (2) of certain basic propositions to which we need to be committed; (3) of alternative directions that lie open to us; and (4) of the peculiar opportunities that are open to those of us gathered for these consultations. We will examine the issues before us in that order.

### I

THERE IS SUFFICIENT evidence to suggest that on a wide scale something has gone awry in the relationship of Christian education and its professors with the remainder of theological education. Some professors are chronic vocational hypochondriacs in this area, our professional meetings echo our complaints, and those products which in a peculiar manner reflect our own strengths and weaknesses — the directors of Christian education — reflect our innermost even if unexpressed feelings. It is not easy to find a theological school where it is Christian education that the students are excited about and where the professor of that field carries the major influence with his faculty colleagues. As the church history teachers talked of their own self perception one seemed to express what others felt when he said, "In esteem and influence within the theological faculty we stand just above Christian education, than which you can't get any lower." It may be salutary for the future to try to understand what has gone awry.

There are still memories within theological faculties of a time when Christian education was a new field, was attracting some of the best minds, was hungrily swallowing chunks of curricular time that had formerly belonged to other fields, was acting in imperial fashion by teaching other fields already covered in the curriculum as they applied to Christian education, was setting up separate schools. Even if never spoken, there was the implicit assumption that if there was to be a significant Chris-

tian education movement the professors of Christian education would need to teach the theology, the worship, the psychology that was so much a part of that education.<sup>2</sup> Indeed there were times when the Christian educators made quite explicit that the church, including the worship and the sermon, is primarily an educational enterprise. Certainly after a long history of theological education in which Biblical, historical, and theological studies composed the curriculum, the imperialistic behavior of Christian education left many scars on the fragile fabric of faculty relationships.

Then "there arose a new king over Egypt," or to put it only slightly less figuratively, "there arose a new queen over theological education." No one needs to identify theology as the queen who was conceived and nurtured by men seeking to find and speak an authentic word of God to people whose foundations had been blasted and burnt out from under them. If sometimes the new self-styled queen seems to operate under the idea of the divine right of monarchs to rule it must be granted that the queen genuinely believes in herself and the reality to which she bears witness. And to be fair, it must be admitted that her predecessor in power set some patterns under which it is not most pleasant to be a subject. We have carried the figure far enough, but it is certainly clear to all of us that transfer of power and status within a small group may easily cause strained relationships.

AN ADDITIONAL SOURCE of strain is to be found in the vigorous criticism of the field of education per se which has pervaded the university and some contemporary writing. This has not only put general education on the defensive before the culture but by inclusion has induced a similar defensiveness on the part of Christian education which had drawn heavily on general education. This criticism has been severe enough in some cases to be a matter of life or death for an area of study. It is putting

<sup>2</sup>H. Richard Niebuhr, Daniel Day Williams, James M. Gustafson, *The Advancement of Theological Education* (New York: Harper & Brothers, 1957), p. 105.

it mildly to say that it is traumatic when the members of an education faculty go to their president to make the case for increased staff and budget only to be met with an announcement of the discontinuation of education as a field of study. The criticism of education within the general and academic culture has cut very deep and has left a kind of defensive scar tissue even within theological faculties. We are not here assessing the justice or injustice of the criticism but only pointing to its effect upon relationships.

Within the church and the theological school the last twenty years have also been a period of intense and searching theological criticism of the assumptions, the content, and the process of Christian education. Christian educators have been forced either to change their basic orientation or to engage in a vigorous defense of the field, and sometimes even of their own place in the theological faculty. It may be argued that we should have changed our minds and re-oriented ourselves in the last ten years — or twenty years. But a man of integrity does not say, "Go to, I will change my mind and adopt as my own the current theological trends." As a result, some professors have found themselves engaged in a running engagement in which not only have they been defensive of the theological content of their teaching but even of the essential nature of the teaching process.

Another source of strain within the theological faculty has been the almost universal denigration of all "skill" or "how-to" subjects within the curriculum. As we have looked at our Christian education offerings we have, of course, been aware of our history and philosophy (theory) courses, but we have observed that many of our courses were much closer to the "how-to" kind. We have, therefore, at the same time felt these to be of some importance and yet under attack by those who have spoken for a more universalized approach to matters of education. It has been easier to become defensive than to raise the quality of our approach to the making of skilled and insightful practitioners who are able to uni-

versalize for all educational ministry the particularized insight and skill to what we contribute.

Last but not least of the sources of strain has been the competition within the practical field itself especially as it has flared up between Christian education and homiletics. Christian education has done its share of casting barbs at preaching regarding its ineffectiveness in inducing change in persons and its assumed authoritarianism; homiletics has struck back by identifying itself with a theology which emphasized the "proclamation of the Word of God" and in criticism of the inadequate theological foundations of Christian education and its own ineffectiveness in its chief instrument, the Sunday church school.

TO SOME, including the author himself, this picture of strains existing between Christian education and other parts of the theological faculties and curriculum may seem unduly dark. We have said nothing of those schools in which Christian education is well integrated with the total curriculum, in which the professor of Christian education is respected by both students and faculty, in which there is harmonious working together as a team with little or none of the strain described in the preceding paragraphs. We must admit, however, that what we have been describing is not unknown to any of us and is the prevailing atmosphere within which others of us do our work. We can realistically face the problem of our own contribution to the advancement of theological education only as we look frankly at these difficulties with the purpose of working our way through them to a better day for the total work of preparing an adequate ministry for the church.

## II

IT IS POSSIBLE to deal best with the place of our field in theological education and with our role in theological faculties if we place certain truths in propositional form. We are here proposing five basic statements that are determinative of the way in which we see the field of Christian education and

the role of professor of Christian education on the theological education team.

(1) Christian education is a bona fide discipline within the theological curriculum belonging within that section of the curriculum which is operation or function centered as opposed to logic-centered. Although Hiltner prefers to subsume it under the heading of *communicating*,<sup>3</sup> for our purposes here we can emphasize that it must be truly a discipline and that it finds its focus in the operations of education. We are meaning to imply that except as the field is firmly rooted in theory and out of its observation and experimentation is continuously correcting its theory it cannot hope to be considered as a discipline. But in addition we are meaning to say that in contrast to Biblical theology which deals with documents setting forth ideas we are dealing with operations or functions carried on by the ministry of the church.

(2) Students can be helped in becoming more adequate in the educational function of their ministry. We believe there is sufficient evidence even within theological faculties to know that the possession of knowledge in itself does not guarantee that the possessor is a good teacher. We are sufficiently sophisticated to add very quickly that skill in educational method unaccompanied by adequate knowledge is a source of dismay to the student and of embarrassment to colleagues. We are suggesting that it is observable fact that men can be helped to become better teachers.

(3) The content of the teaching of the person in an educational ministry is the faith confessed by the church. This is relevant for people living in an age where death lurks behind the irresponsible pressure on the button that releases ICBM's with their hydrogen warheads precisely because the faith of the church grew out of the facing of crises. And so a Biblical theologian says to us, "The time is ripe for religious educators to take the initiative and to engage in the kind of teaching that will awaken people to the vitality and relevance

of Biblical faith."<sup>4</sup> And a teacher of systematic theology emphasizes being concurrently engaged with the world and affirming the church's faith.

It is the task of religious education to articulate at several levels of discourse the congruity between the human situation in its contemporary actuality and the reality of the Biblical faith. Rightly to do this requires clarity at both poles of the task: there must be a mastery . . . both of the character and affirmation of the faith, and a genuine involvement in the human circumstances to which that speech is addressed. . .<sup>5</sup>

This is not for one moment meant to propose that the sole content of Christian education will be the Scriptures and the creeds or their equivalent in those churches which are non-creedal. A part of the responsibility of Christian education will always be helping persons to come to a deep and broad understanding of man's universal predicament. History, psychology, sociology and criticism of culture, profound fiction and drama — all of these may be indispensable in cultivating the soil for the receiving of the seed. Randolph Miller says, "Its (C.E.'s) problem is to describe adequately the existential situation, the religious predicament, to which the Christian Gospel has the answer."<sup>6</sup> Norman Langford has captured the truth about our responsibility for the church's faith being proper content when he holds that teaching content is not frustrating if Scripture is seen as a *speaking* about the true questions and dilemmas and hopes of human existence.<sup>7</sup> Looking at the same matter from the view of what this faith does for the learner, the late Myron Hopper speaking from what might have been considered a quite different perspective, said,

<sup>4</sup>Bernhard Anderson, "Biblical Theology for Christian Education," *Religious Education*, LII, pp. 3 ff.

<sup>5</sup>Joseph Sittler, "Strategy of Religion for Nurturing Sacred Images of Man," *Religious Education*, LIII, pp. 138-143.

<sup>6</sup>Randolph Miller, "Christian Education as a Theological Discipline and Method," *Religious Education*, XLVIII, pp. 409 ff.

<sup>7</sup>Norman Langford, "The Place of Content in Christian Teaching," *Religious Education*, XLVII, pp. 343 ff.

<sup>3</sup>Seward Hiltner, *Preface to Pastoral Theology* (New York: Abingdon, 1958), pp. 28, 175-197.

Religious education should be, as far as theology is concerned, a process of helping growing persons analyze and understand the meaning of their experience and the experience of the race with the end in view of achieving a working understanding of the nature of God as basis for the organization of life.<sup>8</sup>

To summarize this point, we are only trying to say that the entire focus of the content of Christian education ministry is the faith confessed by the church for which people become aware of their need as they increasingly become sensitive to the predicament which they share with all men.

(4) In Christian education the process is guided by theological understandings as well as by those from behavioral sciences. A theology which is adequate will not only provide content for education. In its understanding of man, of God's way of acting toward and with man, of the nature of the educating community — here will be found material which should be determinative regarding process. Let me take just one example. It now seems that it may be possible with the psychological discoveries in the area of subliminal perception to cause people to make decisions with them being completely unaware of the basis on which the decision is made. It is conceivable on the basis of this insight from experimental psychology that Christian education might get persons to give assent to creeds, participate in the liturgy, conform to a moral code. Shall such process and method be used? Theological understanding would say that such a process dehumanizes the person by robbing him of his freedom. Therefore, theology determines what methods or processes available from behavioral science may be used in education if it is to be called Christian.

(5) Christian education processes should provide proper data for theological interpretation and for behavioral science. Since any point in the God-man encounter, which is central to Christian education, is a proper point to secure data for theologizing, then it becomes clear that the traffic between

theology and Christian education or between behavioral science and Christian education must always be two-way. To hold otherwise would imply that theology (or behavioral science) is a fixed, closed system and may be irrelevant to the work at hand. But this puts responsibility upon the Christian educator to gather the kinds of careful data that deserve to be struggled with by the theologian and incorporated into his systematic theology.

It is certain that these propositions are not comprehensive of the basic truths that give direction to our field. They are central, however, and some of the implications will be picked up at other points.

### III

CHRISTIAN EDUCATION is faced with a major decision as to what direction it shall take within the total context of theological education. What we decide to do may be profoundly determinative of the whole future of this type of ministry within the church. Let us canvass the various options.

(1) We could attempt to carry on our work in such a manner as to continue to invite the description of us as imperialistic. The word "attempt" is used advisedly because it is quite unlikely that we would be able to order our affairs in such a manner in the years ahead. Furthermore it is not at all clear that the professor of Christian education is equipped to provide an entire curriculum, including theology, psychology, worship, and Biblical interpretation, that can or should compete with the work in these subjects being offered within the theological school curriculum. Can we agree that, whether or not this was *ever* a good direction, this is not the direction for the years ahead?

(2) Or, to take a course on the opposite extreme, we could give up under the criticism leveled at us and go out of business as a proper field of study within theological schools. There is sufficient concern among us for the educational responsibility of the church that even in the darkest moments we are unlikely to take this course. Closely related to this and of the same extreme

<sup>8</sup>Myron T. Hopper, *Religious Education*, XLV, p. 95.



would be a decision to withdraw as a proper field of study from the theological school and set up separate schools of Christian education. This is seriously held to be the most satisfactory course by some. Before we jump in this direction we should certainly want to weigh carefully some of the results that seem almost inevitable. A division in theological and/or Biblical interpretation between the Christian educators and the pastors, competition for good men between the two fields, the loss of the Christian education point of view in the education of the pastors, competition and friction between two types of ministry trained in different schools and from different points of view — these are only a few things to be considered before moving in this direction. A widespread move in this direction seems quite unlikely.

(3) A course somewhere between the two extremes described would be for the professor of Christian education to subside into a kind of obscurity, teach the courses assigned in such a way that Christian education has a lower visibility quotient and hence gets out of the field of fire. This could mean becoming less visible by simply setting out educational theory in pianissimo while having changed basic orientation not one whit. Or it could mean that the professor recognizes the necessity for a changed view of man brought about by the tragedies of the last twenty or thirty years and is prepared to accept gratefully the church's definition of faith. Taking this direction does not necessarily mean giving up a commitment to significant research in educational method although it might result in this. On the other hand it may be quite possible that as the professor of Christian education gets out of the line of fire he may be able to share with the remainder of the theological faculty the most fruitful research and theory regarding teaching method. Indeed he may find that he can now contribute original or reported research on educational process as data for theological interpretation. This direction may be a necessary step in some places. We need to consider whether too much of creativeness

and originality and adventuring is lost by taking this course.

(4) Still another direction we might go in contributing to the advancement of theological education is suggested in bare outline by the Niebuhr survey team, by the work at Driebergen in Holland, by a proposal by Dean Froyd of Colgate-Rochester, and perhaps by some new experimentation in pastoral preparation at Yale. The study team said,

It is true that the large majority of Christian pastors must be their own directors of religious education in their churches; but it appears to us that some of the specialized training required can be most effectively given through post-B.D. institutes. If everything needed in this field is crowded into the three-year course, the problem of the curriculum becomes insoluble.<sup>9</sup>

What is here suggested by the study team is evidently quite similar to what in the whole area of "practical theology" is being carried on by the Dutch Reformed Church at Driebergen in the Netherlands. It may be surprising but similar suggestions have been heard even from denominational field staff who are not always deeply impressed with what ministers and directors learn of Christian education within the relatively secluded atmosphere of the theological school.

Very closely related to such proposals are those that would withdraw all courses in the practical field from the first two years of theological school, thus permitting the laying of sound foundations in what Hiltner calls the "logic-centered" field and removing some of the curricular pressures. Christian education, counseling, preaching, church administration could then be concentrated in the last year of the professional course and be taught primarily through concentrated blocks of course work and through carefully supervised field or clinical experience. There is much to commend going in this or some closely related direction. Before committing ourselves to it, however, we should give careful consideration as to the effect on the teaching of the logic-

<sup>9</sup>*The Advancement of Theological Education* (New York: Harper, 1957), p. 106.



centered subjects if they are not being constantly penetrated and questioned by the raw experience brought by students involved in some form of ministry to persons, as to the effect on the maturation of abilities in the educational ministry if it is compressed into a short period without the opportunity for dialogue with the other disciplines.

There are other possible directions for us to take, but in a rather significant way they are probably related to one of the four directions here described. The decision should be made not just on the basis of what will contribute to the comfort or the status of the professor of Christian education but rather on the basis of what will contribute to the advancement in excellence of the total body of theological education.

#### IV

IN THIS EXPLORATION we have been trying to understand some of the sources of strain within theological faculties, we have set out some basic propositions regarding the nature of Christian education, we have canvassed possible directions for the field to take within theological education. Finally we must ask ourselves, "Wherein, within the total configuration of theological education, does the unique opportunity and the clear vocation of Christian education lie?" Is it not possible for the professor of Christian Education in 1961-62 to work within the theology faculty with the same imaginative commitment as did our academic ancestors but within the changed circumstances and rearrangements of priorities which characterizes this era? I would propose four areas of opportunity and vocation.

#### A

WITHIN THE THEOLOGICAL SCHOOL our calling and opportunity is to understand, to exemplify, and to emphasize the nature of the educational process. This is a man-sized vocation. Because we are members of the faculty team responsible for teaching, we must understand and bear witness to the real nature of education. Because we are helping in preparing ministers of the church, we must understand and exemplify the nature of education which is Christian. Let

us remind ourselves of several of the most significant aspects of education while not attempting to be comprehensive.

(1) Can we convincingly demonstrate the significance of encounter and response, of dialogue, of "the great conversation" as being of the essence? While we admit the utter impossibility of the teacher helping to call others into authentic personhood apart from what he himself is, we would want to emphasize that the teacher will endure the risk and pay the cost in loss of single oneness, privacy, and aloneness in order to participate in encounter, dialogue, conversation, and communication on great themes. The professor sees his opportunity not only in entering the encounter between himself and the students and drawing out their response. He also sees himself responsible for luring them into encounter with the great thinkers of the past and of other areas of contemporary culture. This is the deeper purpose of the library — to extend the encounter and to deepen the response from the student. Nathaniel Cantor did this kind of teaching and summed it up as he said,

One of the important characteristics of skilled teaching is the creation of an atmosphere which encourages pupils to question, to challenge, and contribute to one another's and to the teacher's growth.<sup>10</sup>

Ross Snyder has made quite clear that this is no academic gadget but the very essence of education as he says,

... intellectual encounter. ... is a way we bind ourselves into a "people"; and we get acquainted with the core of each other in matching ourselves against the life and death issues of our time. And so this is a mutual ministry, not an academic gadget.<sup>11</sup>

Let it be clear that it is less costly in every way to build defenses against all such encounter (and that it is quite as possible to avoid the encounter within a discussion class as it is in a lecture session). But for real education to take place there must be encounter.

<sup>10</sup>Nathaniel Cantor, *The Teaching Learning Process* (New York: Dryden, 1953), pp. 79-80.

<sup>11</sup>Ross Snyder, "Creative Teaching Concerning the Church in Student-Professor Relationship", (Mimeo document), p. 34.

(2) Can we make the case for and exemplify the essential character of the marriage between experiencing and conceptualizing, between practice and theory, between data gathering and theologizing? Here is another critical characteristic of education. It has often been said that we learn by doing. But for the complex life of the Christian in the world this is not an adequate kind of learning. It is good learning for a telegraph operator. However, it is as the act of ministering is conceptualized that it becomes more than a skill — a ministry.

In a time when the need is so great for Christian ministers with a strong inner core of authenticity, there is little use for men who have a bag of tricks and gimmicks. Nor is there much use for men who have all the proper concepts suitably expressed in correct words but with no experience of the reality out of which the concepts emerged.

(3) Can we ourselves create and encourage other faculty members to create that balance between an atmosphere in which there is sufficient security for the student that new ideas and one's own understanding can have a chance to be born and in which there is sufficient anxiety and indeed pain that no student can remain unchanged?

All of us understand what happens to a four-year-old who runs to show her daddy a picture she has drawn of her family and home only to be met with, "But Mary, whoever saw a green dog, and our house has one story instead of two, and daddy is really taller than mother. I'd do it this way." Do we understand as well what happens to the ego-structure of a man who presents a lesson plan for a church-school lesson only to be met with similar words — especially if the criticism is made before a class? We may ask whether it is possible to provide within the learning situation of our schools the same security for trying the creative that the good parent or kindergarten teacher does. We can be quite certain that unless we struggle through to our satisfactory answer we need not be surprised if we produce a generation of ministers who are essentially "organization men," conformists, and "other-directed."

But the other pole of this truth is that growth and change come about only as a student experiences dissatisfaction, discomfort, and even anxiety regarding his present position. Regarding the education of children, Harry Stack Sullivan declared that the very worst method is to create anxiety in them. The second worst, he added, is not to generate any anxiety in them. Cantor says,

Indeed from a mental hygiene point of view, the function of responsible adults — parents and teachers — is to provide sufficient guilt and anxiety to stimulate the acceptance of personal and social obligations.<sup>12</sup>

Martin Buber is talking of this same necessity when he says,

To keep the pain awake, to waken the desire — that is the first task of everyone who regrets the obscuring of eternity. It is also the first task of the genuine educator in our time.<sup>13</sup>

Can these two poles possibly be maintained and how? Surely it cannot be done if a teacher has the romantic idea that love and security are enough. It requires the understanding that movement toward maturity in ministry comes through experiencing pain and anxiety as well as love and security.

But the calling of the professor of Christian education is also to understand and exemplify the nature of education which is Christian. Again we ought to see the essential characteristics without being comprehensive.

(1) Can we see the first task of Christian education as Miller has described it?

Its (C.E.'s) problem is to describe adequately the existential situation, the religious predicament to which the Christian Gospel has the answer.<sup>14</sup>

It is at this point that depth psychology, criticism of culture, and especially Biblical theology are so helpful. Reinhold Niebuhr has reminded us of the essential role of Biblical faith in such knowledge.

Man does not know himself truly except as he knows himself to be confronted by God.

<sup>12</sup>Cantor, *op. cit.*, p. 31.

<sup>13</sup>Martin Buber, *Between Man and Man*, trans. by Ronald G. Smith, (New York: MacMillan, 1947), p. 111.

<sup>14</sup>Miller, *op. cit.*, pp. 409 ff.

Only in that confrontation does he become fully aware of his full stature and freedom and of the evil in him. It is for this reason that Biblical faith is of such importance for the proper understanding of man.<sup>15</sup>

(2) Can we agree that a second task of education if it is Christian is to provide the Biblical background and knowledge which will make it possible for nations to see individuals and people both now and in their history as God sees them? Education becomes Christian when it brings all of man's thinking and doing, his past and his future under the judgment of God and helps man see it all as God sees it. T. Wayne Rieman points to Niebuhr's contribution at this point as he says,

Niebuhr stoutly resists those pragmatists who make experience a final arbiter of truth. He recognizes that man's guiding presuppositions, held by faith, act as filters for all evidences gained by experience . . . But beyond these, Niebuhr finds above all man's rational deductions, based on experiential evidences, the plumbline of the revelation of God.<sup>16</sup>

It is this plumbline that Christian education must provide, not in terms of legal or moral code so much as in terms of looking at all that pertains to his life from the perspective of God. We are referring to what Arthur Swift was speaking of in the teaching of George Albert Coe when he said,

For Union Seminary, Dr. Coe's coming marked a new effort to equip a ministry capable of leading church members, young and old, to a deepened and informed understanding of the Bible as the Word of God.<sup>17</sup>

(3) Most important in the understanding of what makes education Christian, can we agree that the central task of the teacher is to provide the conditions within which it is most likely that a student will encounter God? Time after time some of the most sensitive people in our field are lifting this up as being at the core of our work. Re-

flecting Niebuhr's thought, Rieman says of these experiences,

It is the task of education to provide encounters with truth or reality . . . Where there is no meeting (of God and self) education cannot occur . . . These are man's most important and illuminating experiences and throw interpretative light on all other experiences.<sup>18</sup>

Clarice Bowman has suggested that procedures ought to wait upon focusing on this matter,

We believe the time has come for cessation of indiscriminate importing of procedures — . . . — until disciplined focusing can be made on the twin points suggested above: the nature of God and of growing persons, and the ways the two are brought together.<sup>19</sup>

Even while being reminded that neither we nor the student can guarantee such encounter we can agree with Bernhard Anderson when he says,

However, the educator can bring the student into the vicinity where God may speak to him . . . The task is to bring the student to the place God has chosen as a rendezvous.<sup>20</sup>

What we have been suggesting is that the first great opportunity of the professor of Christian education within the theological faculty is to understand, exemplify, and emphasize the real nature of education which is both education and Christian.

## B

A MAJOR ASPECT of the vocation we have as Christian education professors is to emphasize sufficiently within our faculties the extent to which and the manner in which the process of teaching is formative of concepts of both ministry and church in the students. Snyder's study in 1957-58 of the effect of the theological school classes on concepts of the church is an original and illuminating research.<sup>21</sup> It seems almost inevitable that the nature of the experiences during seminary years, so many of which deal with the substance of the

<sup>15</sup>Reinhold Niebuhr, *Nature and Destiny of Man I*, (New York Scribner's, 1941) p. 131.

<sup>16</sup>T. Wayne Rieman, *A Comparative Study of the Understanding of Man: Niebuhr and Dewey* (Unpublished Ph.D. thesis at N.W. University), p. 212.

<sup>17</sup>Arthur Swift, "In Memoriam IX: George Albert Coe", *Religious Education*, XLVII, pp. 94-95.

<sup>18</sup>Rieman, *op. cit.*, pp. 270-1; 210-1.

<sup>19</sup>Clarice Bowman, "What Faith, What Nurture?" *Religious Education*, LI, pp. 379 ff.

<sup>20</sup>Anderson, *op. cit.*, pp. 3 f.

<sup>21</sup>Snyder, *Proceedings of the Assoc. of Sem. Prof. in Practical Fields*, 1958.

church's faith, will profoundly affect the man's concept of the church. Is it an institution in which any idea is of equal value and goes unchallenged, in which there is much fellowship and little expectation, in which men compete for places of honor, in which people can satisfy the requirements by knowing the right words but with lack of genuine commitment? The nature of the academic life of the school will affect the concept of the church.

It is probably even clearer that the nature of the process of teaching will have a not inconsiderable effect on the conception of the ministry which a man adopts. Is it a kind of relationship in which the major issues of life are avoided by an extroverted flight into easy talk or by a flight into words that are meaningless to the person in trouble? Is it an assumption of the role of oracle of God to whom all significant truth has been committed? Is it a listening and a witnessing ministry? It is almost terrifying to see the way in which graduates have conceived their roles in terms of those who were their teachers.

We are not meaning to say that you alone are called to lift up this truth in the theological school. We would suggest that your training and experience should make you especially sensitive to these matters and responsible for seeing that they do not get lost from sight in shaping the life of the school in such manner as to insure a more adequate ministry.

### C

IT DOES SEEM that a third great opportunity open in a special manner to the professor of Christian education is to demonstrate that the Word of God becomes the Living Word as it is incarnate in the process of teaching. It seems so ironical to speak of the Word which is able to judge, to illuminate, to divide, to bind together, to break down walls, to reconcile — if that Word is not profoundly transforming the life of the teacher in his teaching and in all his relationships to his students. Is the Living Word really able to change people's concepts, their loves, their dispositions, their mode of operation? We believe it is. Is

this not a crucial place for the professor of Christian education to bear witness in his own relationship to students and to the remainder of the faculty?

### D

WE CANNOT REFRAIN from wondering from whence the tremendous vitality of the great lay convention movements of Europe as represented in the *Kirchentag* and the lay academies can be transfused into the life of the church in America. It is a church historian on a theological faculty who kindles the imagination in his description of what these efforts are doing for the total life of the church in Europe.<sup>22</sup> We know that Tully, Gable and probably other imaginative members of our fraternity have been studying these movements. Will the impact of these bold ventures in Europe be likely to penetrate the life and approach of the theological school unless it be by way of the professor of Christian education? We shall need to be very humble about this recognizing that we ourselves have much to learn and that our best approach, as in many other areas, will be to work in hearty cooperation with other members of the theological faculty in introducing the ministry of the church to this new life from Europe. Littell would probably have some question as to whether any like effort can be transplanted to our context, but he does believe that we are derelict in responsibility if we do not learn from what has happened and is there happening.

### CONCLUSION

The author would like to believe that this paper has become much too long because much needs to be said rather than that he is just too wordy. Whatever the judgment on that question may be the author has worked under deep conviction that the professor of Christian education is much needed in the theological faculty — not to compete for any hypothetical queenship of dubious value but to serve in the openings where by insight and training he can help the whole team in the preparation of more adequate ministries for the church.

<sup>22</sup>Littell, *op. cit.*

## C. Ellis Nelson:

*Professor of Christian Education, Union Theological Seminary, New York City*

JESSE ZIEGLER paints a dismal view of the field of Christian education within theological education. I am in no position to doubt his description except to say it does not reflect my experience. I have found my colleagues in Bible, theology, and history alive to educational questions and eager to converse about matters in their field that relate to the communication of faith. The conditions Dr. Ziegler describes reminds me of the person who said, "Columbus discovered America, but Americus Vespucci got the country named after him, therefore, be a promoter and not a discoverer!" Perhaps too many Christian education professors are more worried about public relations than about making discoveries in their field.

It is also not within my experience to see leadership within a Seminary faculty related to a certain professor's field of study. In my observation leadership in a faculty group is a very complex matter dependent upon age, personal prestige, personality, qualities related to administration, versatility and practicality of ideas, courage of conviction and other qualities. These are related to a man and not to a field of study.

WHEN WE TURN to the field of Christian education itself, we find that Dr. Ziegler's paper illustrates some of our profound problems. On the question of theology and Christian education, Dr. Ziegler seems to believe that Christian education is an operational field. He writes, "We are meaning to say that in contrast to Biblical theology which deals with documents setting forth ideas we are dealing with operations or functions carried on by the minister of the church." I don't like to think of Biblical theology as dealing with documents but rather with God's relation to man as described in documents. I don't like to think of Christian education as a function of the church but rather as an effort to help people understand and follow God's will, an activity which creates and sustains the church.

If we put the matter in these terms, then Biblical theology and Christian education stand side by side in a common endeavor with differences related to their work rather than their goal.

Perhaps it's also time to question whether "theological foundations" of Christian education is an adequate way to express the problem. This statement implies that theology and Christian education are separate and that one is built only after the other has been completed. Since neither Biblical theology nor Christian education is ever a finished matter, such language gives the wrong impression. The method of correlation as it is used by some educators is also a rather flat formula: human problems have Christian answers. This is certainly true; yet many important considerations must be understood, such as (1) the learner must have some awareness of his problem, (2) the teacher must be able to communicate an understanding of God that the learner can appropriate on his own terms, (3) the learner as a self-acting person must respond to God's leading so that he may become more self-responsible and more concerned about God's people. More could be said to qualify this phrase, but this is enough to show that Christian education is a complicated and delicate matter. Indeed, one of the major problems in Christian education is that it has given "Christian answers" which most often turned out to be the same answers given by American culture. To give a "Christian answer" implies a spiritual competence that few people have. Would it not be more in keeping with Christian faith to say that a teacher shares his understanding of, or experience with God, but that any statement the teacher makes is declaratory and not imperative?

WHEN DR. ZIEGLER turns from Christian education as a field to opportunities for service, he becomes a valuable guide. All four points are excellent. The first, on which he spends most of his energy is by all odds



the most important. In fact most of the ills he outlines in the first section of his paper could be corrected by an intelligent and earnest effort in this area.

Dr. Ziegler's first point is that the Christian education professor should be a living demonstration of what he teaches. Knowing and living the Christian faith is a venture common to all seminary professors; and the Christian education professor is another human being struggling with forces inside and outside himself. Take forgiveness, for example. How much easier is it to write a Sunday school lesson on forgiveness than it is to forgive. The judgment students and faculty make of us is related to the attitude of forgiveness we live, not the total number of units in curriculum we have written on the subject. This is as it should be even if our field is education!

Ziegler's second observation is that we should marry experience and concepts. Do we? We often teach Christian education as a subject. We tell students the ineffectiveness of lectures and the need to integrate

experience and idea. To be more specific: how many experiments do we have of Christian education professors in their classes trying to find ways to do *at the seminary level* what they describe? Perhaps we would more quickly improve our status in the seminary by a five-year intensive self-conscious effort to develop viable courses than by any other single move.

Ziegler concludes this section of the paper by pointing out that the professor of Christian education must be able to create an atmosphere of learning. By this he means the psychological conditions under which real learning takes place. One of these important factors is in the state of anxiety of the student. Ziegler is correct. Yet have we a single case study of a *seminary student in a religious education class* showing us the anxiety component of learning? This shows again our fundamental weakness. We have been content to promote ideas for all facets of the church's education rather than trying to be discoverers in the very place we live and work.

### David W. Jewell:

*Professor of Christian Education, Oberlin Graduate School of Theology*

CHRISTIAN EDUCATORS are apt to forget they have a loyalty beyond the one to their discipline, and Dr. Ziegler serves us well by calling us to our loyalty to theological education and, through it, to the church. (I would want also to note that our loyalty finally must transcend both of these and be to him whom we serve.) Anything short of this awareness limits immediately whatever competence we may have or service we may render. As Richard Niebuhr has made clear, any partial loyalty — whether to denomination or another human structure — when made final is idolatry of the worst order.

The meat of Dr. Ziegler's paper are his basic propositions and his discussion of "Areas of Opportunity and Vocation." The essence of education as "dialogue," the marriage of theory and practice, and the fact

that what we teach is the faith of the church are bound intimately to the "real nature of education that is Christian." These are the essential components of the way in which the Word incarnate in the teaching process becomes so alive that it changes students and teachers both personally and in their conceptualizations about their ministry and the church.

Undoubtedly it is indicative of the tension between the logic-and-operation-centered fields that when we attempt to be logical about the operations of the Christian educator on the theological faculty we immediately have to divide and organize, and in so doing lose something of the very vitality and power we seek to express. The content of our teaching — the faith which the church professes — is not simply logic-centered. It is far more truly what God



has *done* to total personalities in sending his Son for their redemption. It is, further, the *act* of confession and witness to what each member and the community knows particularly to have happened. In short, that which the church professes is validated only by being operational. It is only as we confess and witness that we are showing forth him who called us into being.

Christian education does not have sole or prior rights in dealing with the church's faith simply because that faith is first of all functional. But those disciplines which are subsumed under the operational have some priority or, at least, operational aspects of any discipline have this primacy. Christian ethics, for example, while it can be understood in the academic realm as a logic-centered field, is arid indeed unless the element of function is breathed into it. Actually, then, one of the primary functions of the theological educator, whatever his field of study, is so to teach that the operational character of his field becomes apparent and the field itself becomes infused with that living Word which gives all we do meaning and truth. The Christian educator serves, it seems to me, as a resource for all those who educate, demonstrating ways and means by which the possibility of such dynamics can be opened.

THE WHOLE RANGE of subjects comprehended under the title Practical Theology need to be studied in light of these considerations. Should we not see Practical Theology as a bridge discipline? Is it not that field in which men and women seek to do what the term "communicating" describes? We might say that Practical Theology is that area of curriculum wherein students and faculty struggle with the faith the church professes so that it can be made manifest to the world. And this is possible

only because here the world with its existential questions and perplexities speaks to those entrusted with the logical exposition of the faith. What I am striving for is a picture like that of James Smart who has defined this field as the church's guardian: Practical Theology looking at the church's life in terms of the full range of the faith and pointing out the church's tendency to be too worldly. What I would add is the other dimension of function: the world raising its questions about the exposition of the faith and charging it with obscurantism, unreality, barrenness, and impersonality.

If this conception of Practical Theology has any validity, then Christian educators must see themselves within this framework. Our vocation is not simply to instruct our colleagues in how to teach better what they are already teaching, although this has value. Our function and our responsibility are as defined by Dr. Ziegler. We must demonstrate dialogue as the heart of the matter by ourselves entering into encounter with men and women of today and their present experience, as well as with the tradition and experience of yesterday. We must take the risks implicit in daring to move into such challenging and demanding relationships. We are required to give ourselves to serious study of our heritage *and* our own times so that the proclamation of the Word may prosper. In so doing we will present some witness for our colleagues and the world to the reality and totality of the life, experience and thought about which we reason when we say that in God all things are grounded and unified. When we fulfill this responsibility we shall in ourselves be incontrovertible proof of the fact that encounter effects changes in concept and selfhood — and this is what the Gospel of Jesus Christ holds before us all.

## Howard M. Ham:

*Ladden Professor of Religious Education, Syracuse University*

WHEN "the life of the members of our churches is really rooted in an adequate knowledge of and commitment to the Christian interpretation of existence and the Christian gospel as the answer to its ills," then the educational part of the church's ministry is being adequately provided. This basic presupposition, which Dr. Zeigler makes clear at the outset of his paper, should startle us with its depiction of the enormity of the task that is ours. We will profit from a consideration of the extent to which our teaching is focused on issues which are peripheral rather than central to the educational ministry of the church. The level of abstraction in which the presupposition is phrased requires each reader to fill the words with his own understandings, but the challenge is clearly made and unavoidable in its directness.

The team approach to theological education, which Dr. Zeigler encourages in his paper, deserves serious consideration by theological school faculties. A solo performance is tremendously gratifying to the ego of the teacher, but probably there would be less propagandizing and less opportunity to become lost in irrelevant abstractions and clichés if the teacher were functioning as a member of a team of teachers. Christian educators will do well in their appropriate role in the seminary if they encourage experimental efforts in the direction of team teaching across departmental lines.

Dr. Zeigler's descriptions of the unpleasant relations between Christian educators and their colleagues have the ring of reality and the impact of relevance. Yet, I must confess that I know of these conditions only through the reports of my friends in other schools. In each of the three seminaries in which I have worked and in the present university setting, my colleagues in other theological disciplines have respected the discipline of Christian education equally with other disciplines in the school and have been warmly supportive and exceedingly

helpful to me in maintaining the stature of Christian education as a respectable discipline. It would seem to me that the relationships described by Dr. Zeigler should be considered as possible difficulties in interpersonal relationships among individual faculty members, and not as a matter of any necessary relationship of one theological discipline to another. Let's face it: some of us are just simply difficult to work with or to live with — our wives probably feel hostile toward us in much the same way that our colleagues do. But our orneriness is not due to our being Christian educators.

Probably Dr. Zeigler's descriptions of the problems of Christian education professors will be more meaningful when they are interpreted as statistical generalizations. It would be a gross oversimplification, not intended by Dr. Zeigler, to speak of Christian education, or theology, or church history, or any other theological discipline, as the "queen" or as having "imperialistic" tendencies, or as having "influence within the theological faculty." To be sure, individual Christian educators, theologians, church historians, et al., rule or attempt to rule or to influence specific theological school faculties, and may extend their influence over a region, or a nation, or a civilization. But there is nothing inherent in the specific theological discipline that provides such tendencies, status or influence. It would seem a fairly reasonable hypothesis that an individual professor with a strong need to dominate others and to exhibit himself will display *prima donna* tendencies whether he be a Christian educator, a theologian, a church historian, or a circus clown. If, however, Christian education seems to attract a disproportionate number of such individuals, the establishment of professional standards and screening processes through a strong professional organization may be needed.

THE SECTION of Dr. Zeigler's paper on alternative strategies for the future disturbs me considerably. The four suggested alter-

natives, reducing each to a one-word classification, seem to be imperialism, death, obscurity, and compartmentalization. Each of these alternatives is really a form of avoidance of encounter and interaction with one's colleagues in the other theological school disciplines. My blood pressure is raised several points by the implicit assumption that Christian educators have nothing significant to contribute in a community of scholars and that they could do their job in an adequate fashion if others would just leave them alone. I cannot accept the view that Christian education has nothing to learn or to teach in a real encounter with other theological disciplines. The guilt for the much-discussed irrelevancy of the non-educating members of seminary faculties must be shared by their seminary colleagues in Christian education who have not dared to ask them the hard, brutally frank, and perhaps insolent questions that the perspective of Christian education demands. Through his silence the Christian educator has contributed to the ineffectiveness of many Protestant ministers in America.

Although I am awed by the tremendous number of thought-provoking insights Dr. Zeigler has packed into his paper, the mood of quiet despair that seems to permeate his thought does not seem at all realistic to me. After a twenty-year recruitment drought in the profession as a result of the terrible economic battering given the profession by the depression, vigorous young people with excellent minds and admirable personal characteristics are choosing Christian education for their life work in an increasing tempo. After experiencing a poverty of scholarship in the area for many years, interdisciplinary tools for basic scholarly research in Christian education are being hammered out and persons are preparing to use them.

After having to fill the faculty chairs of the seminaries for many years with local church operators in Christian education, there is a growing number of professors with both academic competence and technical skill. Professional standards for workers in the field are being tightened. The churches are prepared to finance good Christian education in a fashion never before possible. Frankly, pessimism seems ridiculous in the profession at this stage of its development.

This is not to suggest that all is well with Christian education. What goes under the name of Christian education in the local churches and in the halls of higher learning is a sham when viewed in terms of what could and should be done. Job security and institutional approval are the real goals of more Christian educators than we would care to acknowledge. All of us know that professors may use their class time to win a following by impressing their students with the keenness of their minds, the awesomeness of their wisdom, and the superiority of their unique viewpoint, rather than focusing their concern on the learnings taking place in the lives of the students. Yet I cannot find despair appropriate. Memories of the discouraging conditions that greeted me as a novice seminary teacher a decade ago are much too vivid to allow that. The advances made by the profession in the past dozen years are significant ones. The opportunities have become exciting. The future is open and full of potential for Christian education. And I have faith in the bright young Christian educators who are entering the profession, in the long-term wisdom of the church as it integrates Christian education into its total ministry, and in the growing wisdom that I see being evidenced by my colleagues.

We don't teach goodness or salvation or love. Christian education begins with the person in relationship to other persons, including God.

## Christian Education and the Person

George E. Riday

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IN HIS BOOK, *Irrational Man: A Study in Existential Philosophy*, William Barrett makes the following observation:

The central fact of modern history in the West — by which we mean the long period from the end of the Middle Ages to the present — is unquestionably the decline of religion. No doubt, the Churches are still very powerful organizations; there are millions of churchgoers all over the world; and even the purely intellectual possibilities of religious belief look better to churchmen now than in the bleak days of self-confident nineteenth century materialism. A few years ago there was even considerable talk about a 'religious revival,' and some popular and patriotic periodicals such as *Life* magazine gave a great deal of space to it; but the talk has by now pretty much died down, the movement, if any, subsided, and the American public buys more automobiles and television sets than ever before.<sup>1</sup>

William Barrett states that the loss of a virile religion has left man with a feeling of homelessness in such a world, which no longer answers the needs of his spirit. Man has finally come to consider himself an outsider even within his own society. His feeling of homelessness, of alienation has been intensified in the midst of a bureaucratized, impersonal mass society. Historians may well take exception to Barrett's dogmatic statement that the decline of religion is the central fact of modern history in the West, but his description of contemporary man's sense of homelessness and alienation is embarrassingly and painfully accurate in view of the prominent place the church holds in present-day society.

The church today is demanding more training for its ministers than ever before. Its directors of Christian education have the

contributions of many ancillary disciplines to enhance their work in Sunday church schools, weekday Christian groups, and other educational activities of the Church. Our present day churches are esthetically and symbolically designed to the end that they may more validly contribute to a vital worship experience. It is not uncommon to find a local congregation having duplicate morning services because there are too many worshippers to be accommodated at one service. Yet we still find modern man lacking something dynamic and significant. And this modern man is not only the segment of society that never goes to church; many regular church worshippers are among those who feel alienated, alone, or even rejected. With all the accouterments the church can now display, with all of its learning it can exhibit, with all of its skills and methods it can demonstrate, why doesn't it meet the deep longings of man in a much more effective manner?

Could it possibly be that we are lacking an awareness of the value that God places upon his highest creation — man, the individual man? When we read that God so loved the world that he gave his only begotten Son we seem to interpret the word "world" as referring collectively to everybody who ever lived. This kind of thinking can conveniently lump all of mankind into one huge, amorphous conglomeration. God *does* so love the world . . . but the concept "world" is a neat, labor-saving device that makes it possible for us to say inclusively and concisely what very well could be a roll call of every person who ever has lived or who ever will live. The world to God is not an indiscriminate mass but a group of interrelated individuals he might

<sup>1</sup>Garden City: Doubleday & Co., 1958, pp. 20-21.

hold in the hollow of his hand, each of whom is his favorite son or daughter. But somehow the church has lost this sense of the individual, the person. The person has value, it almost appears, only because his physical body becomes an object that can be measured statistically and added impressively to the church membership and subsequently to the annual report.

## I

IT IS A rewarding and revealing experience to study the ministry of Jesus as it relates to the value of the person. The greatest compliment to the personhood of humanity is the fact that Jesus came as a *person* in historic encounter. Paul emphasizes this in his *kenosis* passage: "Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself taking the form of a servant, being born in the likeness of men." We have never quite appreciated the divine incident in which God became one of the crowd. This real identity with human beings expressed itself throughout the entire earthly ministry of our Lord. The *person* was at the center of his teaching, preaching, healing, feeding, fellowshiping, and dying. It is an interesting and yet discouraging experiment to ask a group of people why Jesus fed the multitude. All kinds of answers are suggested. Some say Jesus wanted to show the power God had given him. Others declare that he was performing the miracle so that the multitude would see that he was God incarnate. Still others think he fed the crowd in order to prove that anyone with this sort of miraculous power certainly was eligible to be the world's Savior. But a glance at the New Testament account clarifies the issue: "I have compassion on the crowd, because they have been with me now three days, and have nothing to eat; and if I send them away hungry to their homes, they will faint on the way; and some of them have come a long way." Three words suffice to answer the question why Jesus fed the crowd: "They were hungry." The multitude, in the mind of Jesus, was com-

posed of persons with a legitimate need that he could satisfy. Our Lord further magnified the place of the person in God's scheme when he declared that the Sabbath day was not established as a restrictive period during the week which is designed rigidly to compress man into its limitations; rather the Sabbath was made for the benefit of man. This holy day exists to serve the person.

In the synagogue one day Jesus announced that the proclamation of Isaiah was fulfilled in himself: "The spirit of the Lord is upon me because he has anointed me." He then lists those activities which he has been called to perform, and as we listen we hear him declare that his divine appointment is primarily for the benefit of persons. Again we see the value of the person emphasized toward the end of his earthly ministry. The final conflict with the authorities which brought Jesus to the cross was his condemnation of institutions which were exploiting *persons*. And in the final judgment the significance of the individual is seen in the identity of service to, or neglect of, God with service to, or neglect of, one's fellowman. "Truly, I say to you, as you did it not to one of the least of these, you did it not to me." Apparently, there is some positive correlation between one's concept and love of persons and one's concept and love of God. On the curtain of Ford's Opera House in Baltimore, Maryland there are these words:

God conceived the world, that was poetry;  
He formed it, that was sculpture  
He colored it, that was painting;  
He peopled it with living beings; that was the  
grand, divine, eternal drama.

## II

IT IS NOT enough simply to sign a credal statement proclaiming the dignity and worth of the person. To a rather large degree modern industry appears to manifest a real interest in the persons it employs. Some factories are so considerate of their workers that they now have soft, sweet music providing a pleasant background to the monotonous moan of the machinery. Benefits, during and after working hours, are lavished



upon the employees. The once spasmodic coffee break is now a ubiquitous luxury in office and factory, and seminary. But the ultimate goal is not the employee, it is production. The employee is regarded for his production potential. Music speeds production; coffee breaks encourage work output and reduce fatigue; fringe benefits keep people happy and thus diminish employment problems.

Is it completely unfair to suggest that there may be some analogy between the church and industry? The church, too, professes its interest in people. This is seen in the attitude subtly expressed, "If you can't come on Sunday morning feel free to mail your envelope to the church office; you know the envelope I mean: one side missions on the other benevolences."

Modern Christian education in much of its literature has tried to solve this problem of *depersonalizing* the person. It has realized that for years we have concentrated upon content with little or no regard for the person being taught. Finally, the person is being given consideration. The difficulty, however, appears to be that we have almost made an *object* out of the person. We tend to write our materials and teach our lessons with the concept of the person, *en masse*, and lose sight of him as an individual. We prepare our lessons with the person in mind, but this person is likely to be humanity "personified," a sort of manikin on whom we drape the major characteristics of *Homo sapiens*, not really a person but *all* persons, everybody rolled into one. It is a bit disconcerting to realize that many writers in the field of the behavioral sciences are sounding out more loudly than those of us in Christian education that the person, the self, is uniquely important. Many of these scientists recognize the value and dignity of the personhood of humanity without admitting that man is made in God's image. We who believe he is made in the image of God (even though that image be marred) teach and behave as though man were an "it" or a "thing" or an "object."

Mary Tully tells the story of the little boy who went to lunch in a restaurant with his

mother and older sister. After the sister and mother had given their orders, the waitress turned to the little boy and asked, "Young man, what will you have?" But before he could reply his sister said, "I'll order for him." The waitress repeated her question to the boy. But again his reply was stifled, this time by his mother, who said, "I'll order for him." The waitress, undaunted, repeated her question to the boy. "Young man," she said firmly, "what will you have?" "A hamburger," the boy said. "And how would you like it? Rare, medium, or well done?" "Well done," came the reply. "And what would you like on it — mustard, pickles, onions, relish, or catsup?" "Mustard, pickles, onions, relish, catsup — the whole works!" The waitress repeated the order, "One hamburger, well done, coming up — with mustard, pickles, onions, catsup — the whole works!" And then she walked off to fill the orders. The boy turned and exclaimed in astonishment to his mother, "Gee, mommy, she thinks I'm real!" The waitress had communicated respect, sensitivity, dignity, and acceptance without using one of these words.

IS THERE NOT a certain tendency on the part of some Christian educators, pastors, church school teachers and others with related responsibilities to ignore the "real" person? Perhaps this is the natural disposition of those who, as Christians, "abhor that which is evil, and cleave to that which is good." Let us remember, however, that the words which immediately precede the admonition to shun evil and grasp the good instruct us to "let our love be without dissimulation," or, in plain Greek, let your love be undisguised, or non-hypocritical; let your love be genuine. But the earnest striving to be "good" has had the unintentional result of causing many Christians to lack a genuine, non-hypocritical attitude as they view their own "selves" and the "selves" of others. We have just about come to the place where we prefer hypocrisy in place of genuineness; sham in place of honesty, and deceit in place of integrity. If a fellow Christian isn't very righteous in his behavior we, at least, want him to "say" he is.



Of course the sophisticated Christian is aware that this is not basically Christian behavior so he piously denies his "goodness" so that people will then know beyond a doubt that he really is good. A woman in John Wesley's congregation explained, "Pastor, I'm the most wicked woman in your entire church." Wesley immediately responded, "I know you are." Whereupon the woman indignantly retorted, "I'm nothing of the kind." It is no wonder Pascal wrote, "We strive continually to adorn and preserve our imaginary self, neglecting the true one." And to a large measure the church encourages this kind of pious fraud. We refuse to let people be themselves. When a good woman laid bare the doubts that beset her, Paul Tournier regretfully tells us that her pastor cut the interview short, exclaiming: "Doubts — a good Christian like you? Nonsense!" The "true Christian" never hates, he never cheats, he never lusts, he never envies, never doubts. Our self-deception will be our ultimate defeat. We are like the villagers in a small town in Europe. For a festive occasion each man was to bring a jug of wine and pour it into a large wooden tank placed in the village square. During the celebration everyone would be welcome to drink freely of the wine in the huge communal tank. One man, however, lacking true community spirit and a sense of personal integrity, filled his jug with water and under the cover of the night's darkness poured his libation in the tank along with his fellow villagers' contributions. After all, one small jug of water among thousands of jugs of wine; what difference would it make? The next morning the first villager to arrive at the wine cask placed his glass under the spout, turned the handle and had his glass filled in no time with *water*.

### III

The Christian educator who accepts the person as a being of infinite value and stature accepts him as he is. He does not gloss over his sin and self-deception. We expect God to receive the person who comes singing, "Just as I am without one plea,"

but *who* among us mortals wants to accept any person "*just as he is*." So we solve the problem beautifully by saying, "We will accept the *sinner* but not his sin. We love *him* but not his sin." Can we really make this dichotomy? Can we actually accept the sinful person without accepting his sin? Can a father love his little boy who is not stealing cookies and then later on genuinely love (but only in a partial manner) his little boy who is stealing cookies? Can he accept the not-stealing-cookies part of him and reject the stealing-cookies-part of him while he simultaneously loves that part of his son's personality not associated with stealing? We are prone to forget that while we were yet *sinners* Christ died for us.

Phoebe M. Anderson aptly expresses a wholesome concept of the person and Christian education's view of him in *Encyclopedia for Church Group Leaders*. Her whole thesis is that we teach children to become Christian on the basis of a "relationship." "It is *in* the relationship of love and trust, respect and forgiveness that a child learns to love and trust, respect and forgive. Being treated as a person by men and women, parents, and teachers who are themselves mature Christian persons is the fundamental experience for growth into Christian maturity. In this relationship of person-to-person the values, the integrity, the faith, the struggles, the joys of each person are treated with respect and understanding by the other person. Each person finds himself less defensive and fearful and more able to extend himself in an expression of concern to the other."

What is said about the child and his Christian growth is also true of adults. We all, regardless of age, become mature on the basis of relationships. One of the most dynamic Christian experiences is that of feeling accepted and loved, not because one is righteous, but because the one expressing the love is doing so on the basis of *his having been accepted and forgiven by God and human beings* with whom he has had a redemptive relationship. We love because he first loved us.

One of the contributors to *The Church*

and *Mental Health* is Gene E. Bartlett, who suggests that the preacher develop the habit of "person-mindedness." He elaborates his idea with the following incident:

One of the best practical suggestions for preaching method came to me from a sports broadcaster! Some years ago I was planning a series of radio talks on religion and personal problems. In planning the series I was asked to give two of the talks before the planning board of the station. This meant broadcasting from the studio to another room where the planning board was listening. After the broadcasts I sat down with the board for their criticisms. One of the most valuable suggestions came from the sports broadcaster.

"Were you standing up or sitting down when you spoke?" he asked. "I was standing," I said, assuming as a preacher there was no other way for a man to speak!

"Well, why don't you sit down?" I couldn't think of any good reason at the moment why I shouldn't so he went on, "Then, forget about speaking to a congregation. Get a picture of one man. He has just finished his dinner, put on his slippers and picked up the news-

paper. The radio is on beside his chair and he hasn't quite decided whether he is going to listen to it or read the newspaper. You forget everyone else and speak to that *one* man. If others happen to be tuned in they'll listen, too."

The supreme task of Christian education is not only speaking to or teaching each person as though he were an individual; it is the divine imperative of accepting each person, just as he is, in a loving, redeeming relationship which is possible only because we have first of all experienced the love of God through Jesus Christ our Lord.

How transforming it would be if the dedicating sentence in Clark Moustakas' book, *The Self*, were true of every Christian whether he be a professional educator or not; it reads:

To Dorothy Lee  
who, being free  
frees others to be.

## The St. Pius X Institute

A lecture series offered as a religious improvement program in the Catholic Diocese of Madison, Wisconsin.

Kathryn A. Gallagher

*Diocesan Secretary of the St. Pius X Institute*

THE EDUCATION of adult laymen to have a high degree of excellence in their understanding of the Catholic faith is the purpose of the St. Pius X Institute of Adult Education in the Diocese of Madison, Wisconsin. It is a part of the Confraternity of Christian Doctrine method of preparing lay people to participate in the missionary vocation of helping the clergy to do the work of God.

A religious improvement program, it aims, through a lecture series, to inculcate in its members a feeling of quality leading to a high standard of religion — just as by constructive economic planning we are led to a high standard of living.

### I

OPERATING as a two-year Institute, the organization has an administrative staff with Bishop William P. O'Connor, president, Monsignor Jerome J. Hastrich, chancellor, and Monsignor George O. Wirz as director of studies.

A faculty of eleven priest-lecturers meets with classes once a week for sixteen weeks per year in six cities of the diocese. The instructor presents the topics in a carefully prepared, lively, practical manner with frequent references to the lay apostolate as interpreted by the Confraternity of Christian Doctrine. Students are invited to interrupt with questions at any point. If the ques-

tion refers to a personal problem of little interest to the group or is unrelated to the subject matter, it may be discussed privately with the instructor after the second period.

Text books have been compiled by Father Eugene Graham, University of Wisconsin student chaplain and one of the lecturers. All class material is assembled in the office of the Confraternity of Christian Doctrine, Madison, Wisconsin.

Finally, in a diocesan program where graduates from all cities having classes in the Institute are gathered, graduation certificates are conferred by His Excellency, the Bishop. Requirements are the completion of two year's attendance, i.e., sixty-four forty-five minute periods plus the passing of a satisfactory examination.

## II

THEOLOGY and Sacred Scripture are the major subjects offered so far.

### A. Theology

1. *Dogmatic* — apologetics, motives of credibility, the creed, the Mystical Body
2. *Sacramental* — the nature of grace, the sacraments, the sacramentals, the Mass
3. *Moral* — the principles of Christian morality, virtues in general, theological and moral virtues in detail, precepts of the church

### B. Sacred Scripture

1. *First Year* — the idea of revelation, introduction to the Old Testament, history, the Historical Books; didactic, the Prophetic Books, Palestine at the time of Christ
2. *Second Year* — Introduction to the New Testament, history, the life of Christ, Galilean ministry; life of Christ, ministry outside of Galilee, survey of other New Testament literature

### C. Methods of Teaching Religion — spiritual preparation, principles of pedagogy, lesson planning

Expansion plans will probably include courses in church history, liturgy, and canon law.

## III

The history of the St. Pius X Institute shows a growth from six graduates in 1949 to 219 in 1961. One year after the founding of the Madison Diocese in 1946 formal

religious education for adults began as "The Confraternity Leaders' Class" and, after the required two year's attendance and examination, six persons received certificates in 1949. After that, as "Religion on the Square," so named because downtown Madison is built around the Square having the Capitol in the center, the class continued for ten years meeting in the Park and Loraine Hotels.

SO POPULAR had the lectures become by 1957 that it was decided to offer them in five cities in scattered parts of the diocese. Thereafter the St. Pius X Institute became the name of the new series which was extended to a sixth city the next year.

Still another very important step was made in 1959 when Sacred Scripture was added to the curriculum and the faculty increased.

To augment their preparation and to make realistic and first-hand studies under the direction of Professor Menaham Mansoor, University of Wisconsin teacher and noted authority on the Sacred Scriptures and the Dead Sea scrolls, several of the lecturers went with him to the Holy Land for a summer session.

## IV

THE ADULTS who attended these classes are an amalgam of the inhabitants of the diocesan area — a people who, in large measure, have found their way to a happy mutual living with others of many religions and many nationality backgrounds. Farmers were there, business men, post Ph.D.s from Australia and England, other graduate students, undergraduates, librarians, bright young men and women who came with their dates, lawyers, young fathers and mothers who got babysitters so they could study together for an evening out, grandparents who said they had been too busy to attend classes when they were younger, clever business girls, physicians, club women wanting to become more interesting and better informed.

THE VITALITY of the St. Pius X Institute is evidence that lay people are setting higher goals so that they may assist in the apostolic activity of the Catholic priesthood.

# A Catalogue of Church-State Problems<sup>1</sup>

Arthur Gilbert

Staff Consultant to the National Conference of Christian and Jews' Ford Foundation Project: Religious Freedom and Public Affairs, New York City.

A RABBI might reasonably anticipate complete agreement when speaking before a Baptist group on church-state separation. For this church above others in the United States boasts a proud record of support for religious liberty. In the course of this paper, however, I believe it will become clear that most Protestants, Baptists included, have taken for granted as proper and right certain practices that are considered in the Jewish community violations of the hallowed principle of church-state separation. I intend to challenge Christian views on this complex subject and provide another perspective. I shall lift up for inquiry the divergent opinions maintained by all religious groups on the proper relationship between state and religion.

A year ago one of the intergroup relations agencies revealed that there were almost as many cases in the courts and legal opinions requested from local and state attorney generals on the definition of church state relations as there were in a given period on problems arising from desegregation cases. The conflict between religious groups on the interpretation of the First Amendment has become one of the major intergroup problems in the United States. This phenomenon can be explained in part by the following observations:

## I

*First, the separation between church and state in America was never and is not now absolute. The line drawn between the sacred and secular order was always fuzzy. As we now attempt to re-evaluate that relation it is inevitable that we be in conflict with each other. Some examples:*

It is accepted practice in our political life that the legislature open with a word of prayer, and that the oath of office include an invocation of the "Holy Name." Our Pledge of Allegiance includes the declaration that our nation is "under God." Our coinage proclaims "In God We Trust." If the political organs of the state in this fashion may give testimony to the belief that we are under God's judgment and have placed our trust in his Being, why should it not be proper for the public school also to give affirmation to this creed? There are some of us, however, who object to such an "intrusion" of religion in the public school. Invoking God through daily rituals of prayer, Bible reading and devotional exercises in the public school are interpreted as an imposition of sectarianism upon religious minorities and non-believers, and they are most objectionable when impressionable children are the target of such "established" religion.

The Supreme Court of the United States has ruled that it does not find the appropriation of public funds for the transportation of children to and from private and parochial schools a violation of the First Amendment. It is considered an extension of the government's service to the child similar to the police and welfare facilities now made available to private and parochial school students. But there are many who believe that the appropriation of such monies by the state is an aid to the church, its schools serving sectarian and evangelical purposes. They would, therefore, oppose such appropriations.

The government has recently appropriated money for new laboratories, scholarship assistance and teacher training in the sciences and other technical studies crucial to the public welfare. This money has been

<sup>1</sup>Delivered before the Annual Assembly on Christian Social Progress, American Baptist Convention, Green Lake, Wisconsin, August 23, 1960.

given to Christian colleges and seminaries, to parochial school teachers and private school students. Our government, thereby, has affirmed in principle the legitimacy of an expenditure of public funds, that might incidentally aid sectarian educational institutions, when the larger welfare of the community is clearly benefited. Catholics believe that this same logic could be and should be applied to the parochial school system. They ask, why aid such as this, granted on the university level, should not be made available also to the children or the parents of children who attend private or parochial school? Do not these schools share in the burden of educating American children? Are they not fulfilling a welfare service to the community? Why, they ask, should Catholics face a "double taxation"? By what principle is the line drawn excluding such aid at the high school level but permitting it on a university level? The denial to the Catholic of his "distributive justice" is understood by him to be the consequence of prejudice.

The United States Supreme Court has ruled that it is in the best tradition of the American government to accommodate itself to the religious needs of the American people. It is constitutional, therefore, to release children from school for religious instruction. Many Jews and Protestants see in this program, however, a device by which the church uses the agency of the state to further its own sectarian program. They would like to know why the church cannot educate children after school hours. Why must precious school time be used for such church education particularly when it often inconveniences minority group children who cannot make the arrangements for such instruction? Is it not because the church realizes that by releasing school children *during* school hours they will be able to get many more children to attend such religious classes? Is it not a manipulation of the state by the church? Granted that it is just a little manipulation, is any manipulation justifiable? Or when is such manipulation interpreted to be "accommodation" and "cooperation"?

## II

*Second, there are many Americans who would have the state invoke symbols of religion in order to strengthen itself against the communist enemy without and materialistic secularism within. They are convinced that we must tap the sources of inspiration that once fired our ancestors and so renew again the moral convictions of our people. The invocation of traditional religious symbols and the performance of hallowed religious rites are considered devices that will help stamp upon the American consciousness the theistic source of our most deeply held values. It is suggested that through prayer and Bible reading we shall somehow direct the minds of our children God-wards. We shall demonstrate to them and to ourselves that we are indeed "under God." We shall distinguish ourselves thereby from the Communist-secular atheist enemy. We shall become inspired to a profounder understanding of morality and spiritual values.*

*Sometimes from a Jewish perspective, however, such thinking almost appears to be a magical use of religion. Clearly it is at least a Christian-type response to crisis. It is not a Jewish-type response.*

Orthodox Jews who would not even spell out the name of God or pronounce it except in prayer are appalled that Christians would so lightly place his name on postage stamps or on coinage where it might be licked, stamped, walked on. Many Jews quite silently sigh, "how presumptuous of man to think that he can place himself under God merely because he declares it so!" This is not how a nation achieves grace under God, in the Jewish view. It is not a declaration that places us under God; it is rather the way we live our lives, and the quality of our behavior that reveals clearly how we stand in judgment before him or whether we walk in his way.

In the Jewish community one is not asked to confess his creed or declare his faith. He is obliged to act as though he believed. Christians on the other hand enter the church by confessing a creed. So many a Christian's response to crisis is to affirm his creed, and in the confession of it hopefully



to make clear his inner intent and purpose. Assuring himself that he holds to the right belief he anticipates God's favor. Christians seem to feel better because the Pledge of Allegiance declares us "one nation under God". Many Jews hold this to be a facile, self-reassuring contrivance. However, we hesitate questioning the propriety of the state in "establishing" such a vague theistic theology, for the hostility that we would bring upon ourselves would be far more harmful than is the practice itself.

*Yet I wonder what church-state separation does mean when the state in so many ways is called upon to invoke the deity and affirm belief over disbelief.*

It was the same confidence in the efficacy of prayer and Bible reading that Billy Graham demonstrated when, speaking in New York City, he suggested that the problem of juvenile delinquency would be resolved were school children taught the Ten Commandments and exposed to Bible reading in the classroom. Many Jews believe this is a tragically inadequate response to a serious and complex problem. This does not mean that we are against the Ten Commandments or Bible reading: rather, it represents our conviction, from a functional point of view, that this is not how to cure juvenile delinquency. A thoroughly complex problem, juvenile delinquency must be grappled with on many fronts; and the institution of these religious rites hardly touch the core factors in the making of a disturbed, maladjusted socially rebellious youngster.

Disturbed parent-child relationships, broken homes, slum environment, feelings of inferiority and insecurity that call for gang protection, the minority group experience of social alienation, inadequacies of school, welfare, recreational, police and court facilities — these factors in the lingering illness we call juvenile delinquency are, not at all dealt with by the rote reading of the Bible or the memorization of the Ten Commandments. Many Jews consider the proposals made by the American Legion and the Fraternal Order of Eagles and other

benevolent organizations to place the Ten Commandments in public school classrooms throughout the United States as a solution to the problem of juvenile delinquency a horrendous betrayal of religious insight and an abandonment of serious thinking. We oppose their offer of the Ten Commandments with their numberless paragraphs (to avoid a sectarian battle between Jews, Protestants and Catholics who number the Commandments differently) not only because it is in our judgment a violation of the principle of separation of church-state, but also because it distracts us from dealing with the real problem of delinquency and moral breakdown in its most fundamental terms.

Jewish organizations find themselves therefore in conflict with reputable organizations that have somehow become the agencies that define "Good Americanism." When we question the value of these religious practices in the public school, we have been smeared and identified with atheists and Communists. Why must it be assumed that if you have questions about how God will be invoked or manipulated in the public school and speak out against Bible reading or morning devotional exercises or the posting of the Ten Commandments, that you must, therefore, be on the side of the atheist or Communist? Is it not possible that this Jewish opposition springs from an honest and genuinely motivated religious difference? May it not be our deep concern for religion itself that leads Jews to question this sometimes magical and idolatrous use of the forms of religion?

I bring you sad testimony that Christians, who ought to be informed with love and charity, have too frequently heaped rebuke and denunciation upon the Jewish community when it has dared to challenge the constitutionality of some of these practices that are now instituted in the public schools of our land.

This conflict, then, over whether religious rites and symbols may be invoked to aid the state in its moral and just cause is a second fact we need honestly confront in order to understand the current interreligious tension.



## III

*Third, the American people, as we all know, are undergoing a significant religious revival. Many of us are concerned that religion be a more meaningful experience in our life than just going to church on Sunday. If we take our religion seriously, then we want the judgments of our religion to become manifest in the social order. Religion ought influence us in our daily life. It ought inspire us to make over our society and to rearrange the social relationships so that righteousness be firmly established. It is good that religious people take their religions seriously and want to work at it in their everyday life. But we now discover that we have severe differences of opinion concerning what is the religious imperative. In certain crucial areas of human experience we have conflicting judgments concerning what is natural or moral or pleasing in the sight of God.*

It is inevitable, therefore, also as a consequence of our affirmative response to religion that we come in conflict with each other because we are different. That is what difference means. It is not always so very comfortable. This difference, if meaningful, has rough edges to it — it cuts and hurts because we are different.

Protestants, concerned by problems resulting from a world-wide population explosion, suggest that America ought make available, upon request, to nations overseas birth-control devices. Roman Catholics believe that the use of these birth-control devices is immoral; and standing on their rights as taxpayers they insist that the government may not use public funds to perpetrate immorality. So we quarrel because our moral judgments differ.

Catholics, a majority in New York City and Chicago, have arranged by administrative directive that public hospitals may not provide birth-control devices or advice. Protestants and Jews insist that such policies infringe upon their religious freedom. We do not want Catholics to make moral judgments for us. So we quarrel with each other.

Protestants and Catholics have joined to-

gether in several states to work for enactment of Sunday closing laws. Jews would like to ask: "Why, if you wish to convince people to observe the Sabbath, must you use the instrumentality of the law to enforce Sunday closing? Would it not be better, in the long run, for our religious institutions if we urged and encouraged our adherents voluntarily to observe the Sabbath?"

At any rate, if you are going to pass a Sabbath law, at least provide exemption for the Jew or the Seventh Day Adventist who observes the Sabbath on the seventh day, on Saturday. If an Orthodox Jew closes his store on Saturday, why can he not be allowed to open on Sunday? Why should he have to suffer severe economic consequence because the Christian Sabbath has been established by law? Should the law not allow for such exceptions? Yet Jews have not always obtained a sympathetic hearing on this question in Christian circles. We have been defeated in a number of states where the Christian have rallied together to use the power of the law to impose upon the rest of us their morality.

If people want to market on Sunday, perhaps they should have this right. If people want to purchase a cocktail along with their supper, maybe they should have that right. I am not saying that we should never legislate morality, particularly where there is a significant consensus. But when we are in sharp disagreement, then we need ask under what conditions and how should the church lobby for laws that conform to a subjective sectarian religious judgment?

A GROWING TENSION in Jewish-Christian relations derives from the persistent efforts, at this moment, by Christians to introduce religious teachings and religious rites in the public school. In the battle against secularism and moral breakdown, church leaders recognize the importance of the early shaping of the minds and attitudes of children. These children represent our future. So an American community, concerned about where it is going, wants somehow to bring into the public school a profounder concern for the religious dimension in Western civilization. Jews, in general, have said

"No" to every one of these efforts. The problem is exacerbated by the fact that at the very time when these proposals for more religion are being made, the Jewish population is in tremendous flux. Wherever they go and as soon as they are strong enough they challenge the prevailing "Christian establishment."

Why have the Jews been so negative? First, because Jews believe that religion should be taught in the home and in the church or synagogue. These are the proper places for the nurture of religious faith. Jews believe, for example, that when a faith in God is taught, it must be achieved in the context of historical associations accompanied by religious rites and symbols that are related to that particular religious group. Indeed, God *is* Father of all men. Yet we want our children to know God as the God of Abraham, Isaac and Jacob, as the God who freed the Hebrews from slavery. We do not appreciate the vague and undefined God to which the "American religion" offers lip service. We do not want our children to think of God only in abstract terms, nor in Christian terms. We want the education concerning God to take place within the context of Jewish association and experience, so that when the image of God is invoked, it is associated in our children's minds with the experiences of the Hebrew people. It is impossible to teach such a God in the public schools.

To teach about God or to use the word God in the very undefined and nondescript sense permissible in the public school is to make of it a meaningless concept. God takes on meaning only when defined or in association with clear moral challenges or in relation to specific human association. This is a task, therefore, only for the home, synagogue or church.

Too, most Jews are not very long in America and the memories of the imposition of Christianity in Eastern Europe are still sharp and raw. Jewish experience with Christianity in those lands was sad and unfortunate. Most of the so-called non-sectarian rites that are now practiced in the public schools are Christian in form. So

the Jew reacts to them more vigorously than would appear proper. More trust than that already achieved in the American experience will be necessary before the Jew can feel less worried about an imposition of Christianity.

Think for a moment of yourself as a Jewish parent. Your six-year-old child comes home from the public school and stands up for the Kaddish ceremony, sanctifying the Sabbath, and he bows his head and folds his hand. Christians might think this very nice and charming, such a splendid picture of innocent, youthful devotion. But the Jewish parent is offended. This is not how Jews pray, with head lowered and hands folded. This is the Christian form of prayer that the child had learned in the public school. As much as you appreciate the spirit of thanksgiving fostered by the school, you are hard put to it because you have to undo tactfully the whole manner of prayer imposed in the public school ritual. Jews prefer a "secular" school without religion in it to the responsibility of having to undo the teaching of Christian religion in the public school. We do not need the public school to teach prayer or to provide an experience in religious rites; this is what we do at home. In this sense then, we want the public school to remain "secular".

Does a "secular" public school mean that it will be antagonistic to religion or "Godless"? We do not think so. The school will teach children how to read; we will then give them the Bible to read. The school will teach children to be honest and to respect each other's property; we will then teach them that the reason they should be honest is because God commands it. The school will teach them to assume citizenship responsibility; we will inform them the state itself is under the judgment of God.

*The school does not need to teach everything; it is not the only teacher in society. The school cannot teach religion well; we shall have to teach religion at home or in the church and synagogue. We will build upon the character training that schools do*

*give children, but we do not want the school to teach religion.*

Jews are also opposed to the celebration of religious holy days in the public school. We doubt, for example, that the public school teacher has the skill to handle the crucifixion story at Easter time in a way satisfactory to all children. More frequently it is mishandled. The Easter pageant with its story of the crucifixion and resurrection in our judgment does not belong in the public school. Nor do we believe that the school is the place for a Nativity Play at Christmas time. Nor is it proper to put on a pageant where children are lined up in the shape of a cross and, bedecked in robes with candles in their hands, and required to sing Christian hymns declaring Jesus as the Christ. Such demonstrations properly belong in the church but not in the public school. Why should Jewish children have to endure this? Under such pressure, their response is not always as friendly as we would hope. Some Jewish children substitute nonsense words when imposed upon to sing "Christ the Lord Was Born."

#### IV

What shall we do about these differences? To this point I have emphasized our incompatibilities. Now let me pursue reconciliation.

*If we are to live in a pluralistic society then we do have to make allowances for each other. We must accommodate each other. This means that the Jew, who is in the minority, must adjust himself somewhat to the desires of the majority. And the majority, in some meaningful way, must give indication that they are sensitive to the feelings of the minority.*

So, for example, I would like to suggest that perhaps the Jewish community is ill-advised to suggest that all of Christmas be taken out of the public school. Christmas is also the festival of the winter time in American life. It reflects a spirit of good will that has been widely accepted even by those who deny the deity of Jesus. It has cultural as well as religious manifestations.

It seems proper, therefore, that these cultural aspects of Christmas: the giving of gifts, the singing of popular carols, the Christmas tree, the Santa Claus plays, the toy workshop in the North Pole, the spirit of good will toward all men — somehow find a place in the public school. But the religious dimensions of the Christ Mass belong in the church. Jews, then, will allow some aspects of Christmas in the public school; and Christians ought recognize that Jews also have important holidays and acknowledge them in similar fashion in the public school program. Nor are we satisfied with the cursory, offhand fashion employed too frequently in the handling of the Jewish celebration during the December period. It is not proper that for two months the entire school prepare for the Christmas celebration and then one day a teacher, reminding herself of her obligation to the Jewish minority, invite Tommy Goldberg to bring his mother into the class to tell the children all about Hannukah. The teacher must assume the obligation of knowing about this holiday and she must teach about it with the same degree of feeling and responsibility that she brings to other holidays. This is the kind of creativity that school administrators have demonstrated in Denver, Colorado, where the school board has prepared an outline of instructions for teachers on the winter festivals that include both Christmas and Hannukah.

*Instead of barring all religion of any sort in the public school we must try to find the techniques that will enable all our religions to be recognized in ways that would not be offensive to anyone.* We ought to put our best minds to working on such a program. It is possible, I think, to improve the way we teach about religion where intrinsic to the subject matter. The religious aspects in the culture of our civilization, the religious motivations of the pioneers, the religious dimensions in literature, art and music, perhaps these can be better taught in our public schools were the best minds of all of our religious groups to come together and share the responsibility for pointing the way. A will to reconciliation and

a commitment to the creative resolution of interreligious tension — this is what is required of us.

We must try harder also to understand each other and to appreciate the reasons for our differences. It is offensive to the Jew when the Christian without seeking an understanding of his viewpoint dismisses Jewish complaints by the facile declaration that after all "this is a Christian country." Of course, this is a country with a majority of people in it who are Christians; but it is not now legally nor is it in fact culturally a Christian country! Christians need to be sensitive to how Jews feel every time judges, politicians, clergymen or the writers of letters-to-the-editor at time of religious tension suggest that Jews should be "satisfied" that they are so well treated in this country and ought to be more respectful of its Christian character.

Jews, on the other hand, have to understand that the Christian in America who wants Bible reading or prayer in the public school is not trying to evangelize Jewish children. He is rather concerned about the moral problems of America. He believes that Jews, too, ought to be able to say "Amen" when God is invoked in the public school as the source of our cherished values. Jews have to learn not to be so suspicious of every Christian suggestion for handling religion in public school curriculum. We

ought to be more sympathetic to the problems that motivate this Christian response and direct our energies in constructive fashion to the more effective grappling with these problems.

Both of us have to learn not to call each other names when we disagree with each other. The Jews are not "communists" because they oppose revival meetings in the public school and Catholics aren't seeking an "alien" domination of America when they lift up for discussion tax relief for parents who send their children to parochial school. We ought to stop calling each other names and try to understand why each group feels the way it does.

Certainly we disagree with each other but none of us are trying to destroy America. Everything we do, we believe to be in the best interests of America. Let us at least start with that assumption.

*There is no religious group in America that has in mind to destroy religious liberty. Rather we disagree with each other on how the best interests of America are to be served and how the state should relate itself to religion and to religious institutions. We must accept our differences as honest and legitimate.*

In such spirit the dialogues, in which we shall engage, will serve to enrich America as it will stimulate the deepening of our own faith commitments.

### BRIEFLY NOTED

*Love Almighty & Ills Unlimited.* By AUSTIN FARRER. New York: Harper & Bros., 1961, 168 pages. \$3.50.

Half of this book consists of the Nathaniel Taylor Lectures at Yale, and the whole book deals with the problems of pain, suffering and evil. This is brilliantly written and speculative theology which at the same time keeps its feet on the ground. It moves into space and time far beyond the horizons and come back to where the reader stands. Good and evil, ultimately, involve the individual in terms of his own experience; and it is through this involvement in daily life that the answer comes in terms of God's providence. There is no discounting of evil, but the theme is that God does bring good out of the blackest evil. We cannot explain it, we cannot guarantee our response to it, but we can trust in God's mercy. — R. C. M.

*Christianity in Japan: A Bibliography of Japanese and Chinese Sources. Part I (1543-1858).* Compiled by ARIMICHI EBISAWA. Tokyo: International Christian University, 1960, xxvii + 171 pages. \$5.00.

For those who read Japanese, here is a comprehensive bibliography of 3648 items, plus other material, covering the period in Japan after the arrival of the Jesuits in 1543 and prior to the arrival of Protestant missionaries in 1858. Order from Japan International Christian University Foundation, 475 Riverside Dr., New York 27.

*How Love Grows in Marriage.* By LELAND FOSTER WOOD. Great Neck, N. Y.: Channel Press, 1961, 255 pages. \$3.50.

This book presents the substance of Dr. Wood's contributions to the meaning of Christian marriage. It is an excellent book for married couples and those ready for marriage.

*Beginning with a Lutheran point of view and using the insights of Dietrich Bonhoeffer, Gerhard Giese and Werner Elert, Dr. Sherman takes a new look at our public schools in terms of their religious significance.*

## A Lutheran Theological Perspective on the Public Schools

Franklin Sherman

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WHEN THE JESUIT scholar Francis X. Curran remarks, in the preface to his valuable study of *The Churches and the Schools*, that "the surrender by American Protestantism during the past century of the control of popular elementary education to the state" constitutes a fact "unique in the history of Christendom," we may accept this without cavil as an historical assertion. Nowhere except in the United States, he points out, has Protestantism—not to speak of Roman Catholicism—relinquished "the traditional claim of the Christian church to exercise control over the formal education of its children."<sup>1</sup>

But the fact that such a development is unprecedented does not *ipso facto* mean that it is wholly unfavorable to the Christian cause. One might make the same charge of novelty against the whole development of church-state relations in this country under the aegis of the First Amendment. From the days of Constantine, the church Catholic and later Protestant (except for a few left-wing dissidents) had come to expect the benefits of some sort of establishment. It was undoubtedly painful to the good gentlemen concerned when the Virginia Assembly voted in 1776 to suspend the salaries of the Anglican clergymen in the State, whom it had hitherto supported. Likewise painful were many other adjustments which had to be made as the American pattern of "separation of church and state" evolved. But there is hardly a denomination in the United States today, including the Roman Catholic

and the Lutheran, which will not confess that this separation was, in the long run, to its own best good.

The question that I should like to raise in this essay is whether the same might not be true of the development of the public schools; whether "secular education," rather than being condemned or only grudgingly acknowledged as a necessity for those whom the church cannot reach, ought not rather to be accepted as a fit instrument for limited purposes. Such an acceptance need not be uncritical, however; this side of the matter we shall discuss in the concluding section of the essay.

### I

THAT THE PUBLIC schools may justly be called "secular" is clear, in both a sociological and an ideological sense. Sociologically, the public schools have no institutional interconnection with any religious body, congregation, or denomination, nor with the totality of such. The right of the clergy to inspect the schools, a right exercised in a land like Germany down to the present century,<sup>2</sup> has been unknown in this country since the earliest New England predecessors of the public schools. And ideologically, it has been clear since Horace Mann's successful battle with the American Sunday School Union to prevent its publications from being used as textbooks in the Massachusetts public schools, that nothing approaching "sectarian instruction" is admissible.<sup>3</sup>

<sup>2</sup>It was abolished under the Wiemar Republic. See Ernst Christian Helmreich, *Religious Education in German Schools: An Historical Approach* (Cambridge: Harvard University Press, 1959), pp. 138 f.

<sup>3</sup>"Sectarian" is the adjective most commonly used in state constitutions and statutes designed to

<sup>1</sup>Francis X. Curran, S.J., *The Churches and the Schools: American Protestantism and Popular Elementary Education* (Chicago: Loyola University Press, 1954), p. v.



As the Supreme Court of Illinois stated in its decision of 1910 that outlawed the reading of the Bible in opening school exercises in that State (a decision made in response to objections by Roman Catholics that this amounted to a form of Protestant devotions):

It is true that this is a Christian State. The great majority of its people adhere to the Christian religion. No doubt this is a Protestant State. The majority of its people adhere to one or another of the Protestant denominations. But the law knows no distinction between the Christian and the pagan, the Protestant and the Catholic. All are citizens. Their civil rights are precisely equal. . . . The public school is supported by the taxes which each citizen, regardless of his religion or his lack of it, is compelled to pay. The school, like the government, is simply a civil institution. It is secular, and not religious, in its purposes.<sup>4</sup>

The development of the American public school system thus represents a chapter in the story of Christendom during the past three centuries which historian J. H. Nichols has subsumed under the theme: "Secularization of the West."<sup>5</sup> To the devotees of the medieval synthesis, this must be read as the tragedy of modern times. But need it be read as such by the heirs of the Reformation? At least one contemporary Lutheran theologian, Dietrich Bonhoeffer, has adjudged the matter very differently. What Nichols calls "secularization," Bonhoeffer calls the world's arrival at "adulthood" (*Mündigkeit*), and he finds that as a Christian he not only can accept but can affirm it. In one of his prison letters, Bonhoeffer writes:

The attack by Christian apologetic upon the adulthood of the World I consider to be in the first place pointless, in the second igno-

guarantee the religious neutrality of the schools. See the excerpts from such documents in Anson Phelps Stokes, *Church and State in the United States* (New York: Harper and Bros., 1950), Vol. II, pp. 489 ff. The Horace Mann-Sunday School Union controversy is described and documented in Raymond B. Culver, *Horace Mann and Religion in the Massachusetts Public Schools* (New Haven: Yale University Press, 1929), pp. 55-110.

<sup>4</sup>Quoted in Stokes, *op. cit.*, p. 558.

<sup>5</sup>James Hastings Nichols, *History of Christianity 1650-1950: Secularization of the West* (New York: Ronald Press, 1956).

ble, and in the third un-Christian. Pointless, because it looks to me like an attempt to put a grownup man back into adolescence, i.e. to make him dependent on things on which he is not in fact dependent any more, thrusting him back into the midst of problems which are in fact not problems for him any more. Ignoble, because this amounts to an effort to exploit the weakness of man for purposes alien to him and not freely subscribed to by him. Un-Christian, because for Christ himself is being substituted one particular stage in the religiousness of man, i.e. a human law.<sup>6</sup>

A study of Bonhoeffer will reveal that this attitude is firmly rooted in his theology; more specifically, in his doctrine of creation and his Christology, which indeed are closely interrelated. Bonhoeffer takes most seriously the Johannine assertion that through the very Word that became flesh, "all things were made . . . and without him was not anything made that was made." Therefore the creation need not be made "Christian;" it is such already by the will of its Creator. To be sure, the creation has fallen from its intended goodness; but this is a cleft which we cannot overcome by our own efforts, educational or otherwise. Nor need we, for God himself has overcome it by "reconciling the world" — that is, all creaturely reality — unto himself in Christ.

Further, the very manner of that reconciliation is evidence, for Bonhoeffer, that the Christian need have no designs to erect an *imperium*, so to speak, over the secular. For God's strength was made perfect in weakness, in the Cross. Submission to creaturely reality, and not subversion of it, was his method — contrary to all human expectations.

Man's religiosity makes him look in his distress to the power of God in the world; he uses God as a *Deus ex machina*. The Bible however directs him to the powerlessness and suffering of God; only a suffering God can help. To this extent we may say that the process we have described by which the world came of age was an abandonment of a false conception of God, and a clearing of the decks for the God of the Bible, who conquers power and space in the world by his weakness.<sup>7</sup>

<sup>6</sup>Dietrich Bonhoeffer, *Letters and Papers from Prison*, ed. Eberhard Bethge (London: SCM Press, 1953), p. 147. (American title, *Prisoner for God*.)

<sup>7</sup>*Ibid.*, p. 164.

Thus when the Illinois Supreme Court insists that the school must be regarded as "simply a civil institution," Bonhoeffer would agree; but he would add that this need in no way be unsettling to Christian faith.

Is this a theological idiosyncrasy of Bonhoeffer, or is he not touching here upon a theme that is basic to the Lutheran tradition, and is commonly regarded as one of the historical achievements of the Reformation: the freeing of the various civil institutions precisely for such independence? This is not an independence from the God who functions hiddenly as the Governor and Judge of history: but it is an independence from the direct hegemony of the Gospel or the church. The satisfaction that Luther took in his part in the emancipation of the political order from medieval clericalism is well known. The institution of marriage and the family was likewise freed from the baleful influences of the religiosity of monasticism. And Werner Elert in his *Morphologie des Luthertums* finds the same principle at work in the cultural and intellectual arena. He speaks of the "freeing of the natural sciences" that followed from the Reformation; not the evangelical principle itself but the rise of an "unevangelical Biblicalism" accounts for the "theological intolerance of the seventeenth century toward the astronomers," he points out.<sup>8</sup> Likewise he traces the effects of the Reformation in freeing historical studies from ecclesiastical prejudices and preoccupations. In explaining the hesitance of Lutheranism to adopt the concept of clearly delimited historical stages propounded by the Reformed "federal theology," he stresses the Lutheran concern "to let history be simply history."<sup>9</sup> The genius of Lutheranism, according to Elert, is inimical to all tendencies toward a theocracy, whether explicitly institutional or more subtly cultural in character.

THE HYPOTHESIS proposed and it is admittedly a debatable one — is that the

*American pattern of separation of church and state, with the resultant system of "secular" public education, is not contrary to the Lutheran view of the relationship between the sacred and the civil realms, and in fact corresponds quite well with that view.* From this standpoint, a theological legitimation of parochial schools would appear to be more feasible on the basis of either Roman or Reformed theocracy, or of the Anabaptist principle of hostility to the created order and the minimizing of participation in public life. The Mennonites and Seventh Day Adventists thus are quite logical in maintaining denominational day schools; and the Presbyterians of the mid-nineteenth century who established an extensive parochial-school system (a little-known chapter in American educational history) were more consistent Calvinists than their latter-day successors who in the U. S. A. Presbyterians' General Assembly statement of 1957 praised public education so unstintingly.<sup>10</sup>

## II

IMPLIED IN THE hypothesis here proposed is the judgment that the relations between church, state, and education that exist in the United States seem more in accord with the inherent *telos* of the Lutheran Reformation than those which have prevailed in Germany. For the German arrangement has involved, down to the present day, the maintenance by the respective German states of schools which are essentially what we would call "church schools" — i.e., institutions that are

<sup>10</sup>For the earlier Presbyterian position, see the definitive study by Lewis J. Sherrill, *Presbyterian Parochial Schools, 1846-1870* (New Haven: Yale University Press, 1932). The 1957 statement entitled "The Church and the Public Schools," is available as a thirty-page pamphlet from Presbyterian Distribution Service, 156 Fifth Avenue, New York 10, or 71 East Lake Street, Chicago 1.

To be fair, we should point out that the Presbyterians of a century ago were by no means unanimous in their support of the parochial system. Perhaps we see here an instance of the interplay between the two aspects of the Puritan tradition which Ernest Barker has categorized as "Puritanism triumphant" (which tends logically toward theocracy) and "Puritanism militant" (militant as the creed of a minority, which hence demands religious freedom and a strictly secular state). See Ernest Barker, "Puritanism," reprinted as Ch. iv in *Church, State and Education* (Ann Arbor: University of Michigan Press, 1957).

<sup>8</sup>Werner Elert, *Morphologie des Luthertums*, Erster Band: *Theologie und Weltanschauung des Luthertums, hauptsächlich im 16. und 17. Jahrhundert* (Munich: Beck, 1931, 1952), pp. 377 f.

<sup>9</sup>*Ibid.*, p. 423.

distinctly oriented to a given confessional position, whether Lutheran or Roman Catholic or Reformed. In addition, the unionistic tendencies of the nineteenth century occasioned the establishment of inter-confessional schools known as *Simultanschulen*, although within these the pupils still were segregated for confessional instruction. Under the Weimar Republic, the first truly secular schools (*weltliche Schulen*; also known as *Einheitsschulen* or *Sammelschulen*) were established, but never enrolled more than a very small fraction of the school-age population;<sup>11</sup> in the reconstruction after 1945 they were not reactivated, except in the city of Berlin. Eastern Germany, of course, has its own confessional schools of another type — namely, Marxist.

AGAINST THIS background, it most interesting to discover that from the outpost of Berlin there has come a statement by the prominent evangelical educator Gerhardt Giese, professor of pedagogy at the Berlin *Kirchliche Hochschule*, which takes a position remarkably similar to that of the present paper. In his book published in 1957, whose title (*Erziehung und Bildung in der Mündigen Welt*) reveals that he also has been influenced by Bonhoeffer, Giese points out that the educational enterprise today exists in a different context of church-world relations from what formerly prevailed.

The Christian school of the Middle Ages and of the Reformation period was the self-evident expression of a Christianness (*Christlichkeit*) still alive among the people; it was sustained, as a *capella ecclesiae*, by the spiritual powers of the community. The "confessional school" of the nineteenth and twentieth centuries is something wholly different: it is a forcible effort, with the help of confessionally determined educational instruction amidst a de-Christianized people, to hold onto or to restore something which in life has been lost. It wants, as Herr von Raumer revealingly expressed it in 1852, "to implant a re-

ligious disposition" (*religiöse Gesinnung einpflanzen*).<sup>12</sup>

It was the experience of the Nazi program of educational indoctrination, later matched by that of Communism in East Germany, that aroused Giese's suspicion of all attempts to use the schools to "implant a disposition," whether Evangelical or Catholic, Aryan, humanist, or Marxist. For himself as well as many of his colleagues, writes Giese, this was the "pedagogical Damascus" that converted him "from a Saul of the *Bekennnisschule* to a Paul of the *Gemeinschaftsschule*."<sup>13</sup>

In an extensive discussion of the problem of "education and *Weltanschauung*," Giese concludes that a distinction must be made between *Weltanschauung* as presupposition or foundation, and *Weltanschauung* as goal. In the former sense, the influence of the world-view of the teacher and of the culture as a whole is unavoidable. But the deliberate attempt to inculcate a world-view in the young must be eschewed as heteronomous. To Giese as Christian theologian, this presents no problem, since Christianity, he asserts, is not a *Weltanschauung*: quite the contrary, as the message of God's grace in Christ it radically calls in question all human "myths, religions, and *Weltanschauungen*."<sup>14</sup>

Giese's disavowal of any effort to "implant a religious disposition" in the pupils reminds one of Dietrich Bonhoeffer's similar renunciation with respect to himself. The latter occurs in the midst of a discussion of one of Bonhoeffer's favorite themes in his prison letters (as well as in his *Ethics*), that of the "this-worldliness" (*Diesseitigkeit*) of Christianity:

<sup>12</sup>Giese, *Erziehung und Bildung in der Mündigen Welt* (Göttingen: Vandenhoeck & Ruprecht), pp. 114 f. The translations from Giese are my own.

<sup>13</sup>*Ibid.*, p. 116. The term *Gemeinschaftsschule* is ambiguous, as Helmreich points out; but in the context of the Berlin situation it clearly refers to what we have called the "secular" school rather than the inter-denominational school. On terminology cf. Helmreich, *op. cit.*, p. 237.

<sup>14</sup>Giese, *op. cit.*, p. 122.

<sup>11</sup>Enrollment figures for the year 1925, in round numbers, were as follows: Evangelical confessional schools, 3,430,000; Catholic confessional schools, 3,320,000; *Simultanschulen*, 1,480,000; *Sammelschulen*, 35,000. Cited in Helmreich, *op. cit.*, p. 136. Helmreich is the source for all of the information in the present paragraph.

During the last year or so I have come to appreciate the "worldliness" of Christianity as never before. The Christian is not a *homo religiosus*, but a man, pure and simple, just as Jesus was man, compared with John the Baptist anyhow. I don't mean the shallow this-worldliness of the enlightened, of the busy, the comfortable or the lascivious. It's something much more profound than that, something in which the knowledge of death and resurrection is ever present. I believe Luther lived a this-worldly life in this sense.

I remember talking to a young French pastor at A. thirteen years ago. We were discussing what our real purpose was in life. He said he would like to become a saint. I think it is quite likely he did become one. At the time I was very much impressed, though I disagreed with him, and said I should prefer to have faith, or words to that effect. For a long time I did not realize how far we were apart. I thought I could acquire faith by trying to live a holy life, or something like it. . . .

Later I discovered and am still discovering up to this very moment that it is only by living completely in this world that one learns to believe. One must abandon every attempt to make something of oneself, whether it be a saint, a converted sinner, a churchman (the priestly type, so-called!), a righteous man or an unrighteous one, a sick man or a healthy one. This is what I mean by worldliness — taking life in one's stride, with all its duties and problems, its successes and failures, its experiences and helplessness. It is in such a life that we throw ourselves utterly in the arms of God and participate in his sufferings and watch with Christ in Gethsemane.<sup>15</sup>

The very difficult question that confronts us in connection with the problem of education is this: dare we make such a renunciation on behalf of those committed to our care? For that is what the Protestant "surrender" of elementary education to which Father Curran referred amounts to. If our aim properly is (contrary to Bonhoeffer) to produce the *homo religiosus*, the typical man of piety, then the parochial school is clearly better suited to the task. But if we are really at the "end of the Pietistic era;" if what is needed today is a new type of "secular Christian" who knows how to live fully in the world — then the public school may be an appropriate means of preparation for this calling. Granted the tensions that will exist between the child's spiritual base

in home and parish and his sphere of operations in the school, these tensions are but a foretaste of those he will know perennially as a Christian believer in an irreligious age. They are perhaps an exercise in that "death and resurrection" of which Bonhoeffer speaks.

### III

NOTHING SAID ABOVE, however, should be construed to mean that Christians are to be indifferent to the content or the calibre of teaching in the public schools. Such passivity could be condoned only on the basis of the grossest Troeltschian misinterpretation of Lutheran "dualism." If we support secular education (whether in place of or in addition to Christian day schools), it is to be a secularism "under God." If the public schools are not included in the Kingdom of the Son, they most assuredly do fall under the judicature of the Father. Their worldliness, to use Bonhoeffer's term, shall be a "proper" worldliness.

It behooves us, therefore, to review briefly in the light of our theological concerns some of the issues regarding public education that have recently been much discussed in the United States. They may be summarized under the following six headings: (1) the question of "moral and spiritual values" in the public schools; (2) the discussion of presuppositions under the rubric "images of man;" (3) the problems of Bible reading, released time, etc., that have been dealt with by the courts; (4) proposals for the "factual study of religion," especially in secondary schools; (5) statements of policy by various denominational and interdenominational agencies; and finally (6) the widespread debate in the post-Sputnik period over the "quality" of education in America.

(1) *The question of "moral and spiritual values."* This is the phase of the discussion that appears to have arisen most directly from the schoolteachers and educational leaders themselves. Its principal document is the hundred-page brochure entitled *Moral and Spiritual Values in the Public Schools* published in 1951 by the Educational Policies Commission, a joint commis-

<sup>15</sup>Bonhoeffer, *op. cit.*, pp. 168 f.

sion of the National Education Association and the American Association of School Administrators.<sup>16</sup> The preface notes that the study was initiated at the suggestion of the NEA's Department of Classroom Teachers.

"A great and continuing purpose of education has been the development of moral and spiritual values," the report states. A definition is offered in these words:

By moral and spiritual values we mean those values which, when applied in human behavior, exalt and refine life and bring it into accord with the standards of conduct that are approved in our democratic culture.<sup>17</sup>

The difference between "moral" and "spiritual" values becomes clear only much later in the document, when it is stated:

Moral values have consequences chiefly in social relationships. Spiritual values, however, take effect mainly in terms of inner emotions and sentiments.<sup>18</sup>

The values singled out by the report, on which, it is stated, "the American people are agreed," are the following: human personality ("the basic value"); moral responsibility; institutions as the servants of men; common consent; devotion to truth; respect for excellence; moral equality; brotherhood; the pursuit of happiness; and spiritual enrichment.<sup>19</sup> The inculcation of these values is to be accomplished not so much by explicit classroom instruction in them as by example in the total life of the school, by illustrative materials in various subject-matters, and through sports, clubs, and community activities.<sup>20</sup>

THE FIRST REACTION of any representative of classical Christianity to this discussion will undoubtedly be one of deep suspicion, since the terminology used is entirely strange to the Christian tradition before the nineteenth century, and reflects much of the shallowness of contemporary

educational theory. It would be an interesting exercise in the history of ideas to trace the phrase "moral and spiritual values." One suspects that it would be most directly traceable to Dewey, while in the middle background would stand Ritschl and in the distance, Kant. May I suggest, however, that phraseology apart, what the teachers here are talking about is not at all strange to our tradition; that it is, in fact, what the Lutheran confessions call "civil righteousness." And this, after all, the confessions admit, "is subject to reason and somewhat in our power."<sup>21</sup> There is no reason why a consensus in the interpretation of civil righteousness cannot be achieved by a given society at a given time.

Christians, however, as they participate in these discussions, will be concerned that the limits of such an approach be clearly realized. They will guard against the chauvinism that assumes that "what all Americans agree on" is identical with the eternal verities. They will stress the tentativeness and historical relativity of all efforts to define the natural law (for that is what these lists of moral values amount to), and will be concerned that children understand not only the consensus but also the *conflicts* on moral values that exist within our culture. And particularly, they will want it to be made clear that the promulgation of a moral principle is by no means equivalent to its observance. In short, they will want the Law to be expressed not only in its *usus politicus* but also in its *usus proprius*, so that something of the guilt as well as the greatness of our culture may be felt.

In this connection it may be noted that the most extensive program to promote "moral and spiritual values" as yet undertaken in an American school system, that of Louisville, Kentucky, seems to have been remarkably successful in avoiding the issue of desegregation. The ethics of booing at basketball games appears to have bulked far larger as a problem than that of race relations, if one may judge by the recent full-

<sup>16</sup>The brochure is published by the National Education Association, Washington, D. C.

<sup>17</sup>*Moral and Spiritual Values in the Public Schools*, p. 3.

<sup>18</sup>*Ibid.*, p. 29.

<sup>19</sup>*Ibid.*, pp. 17 ff.

<sup>20</sup>*Ibid.*, pp. 50 ff.

<sup>21</sup>*Apology*, art. 2, sec. 12 (*The Book of Concord*, Tappert edition, p. 102).



length report on "the Kentucky Movement."<sup>22</sup>

(2) *The discussion of "images of man."* This reaches to a much deeper level than that of "moral and spiritual values," since it seeks to penetrate behind ethical principles to their presuppositions in one or another view of man's nature and destiny. The discussion has been cast in terms of "secular vs. sacred images," and on its critical side is devoted to exposing inadequate images of man—whether mechanistic, biologicistic, instrumentalistic, or the like—which have been regnant in our culture and therefore have affected education.

Unfortunately this discussion has hardly as yet reached the broad mass of public school personnel. It has been centered in the Religious Education Association. The 1958 conference on "Images of Man in Current Culture" was marked by memorable addresses on the theme by Abraham J. Heschel, Gustav Weigel, Joseph Sittler, Roger Shinn, and others.<sup>23</sup>

From the standpoint of the present essay, the question is whether should we expect public education in this country to be grounded in a "Christian" image of man. The answer that would be consonant with our previous remarks is that we should not. But we do have a right to expect an image that is open to Christianity; one that, while it does not presuppose the Christian answer, at least acknowledges man as a being who asks the questions (of meaning and destiny, guilt and renewal, time and eternity) to which the Christian gospel is an answer. This we might call a "theological image of man." Something like this, I take it, is what the REA has in mind when it speaks of a "sacred image"; and it is close to what Giese seeks in calling for *eine dem Christentum offene Schule*.<sup>24</sup>

<sup>22</sup>Ellis Ford Hartford, *Moral Values in Public Education: Lessons from the Kentucky Experience* (New York: Harper & Bros., 1958).

<sup>23</sup>These were published in the March-April 1958 issue of *Religious Education*, and later were issued in book form under the title *What Is the Nature of Man?* (Philadelphia: Christian Education Press, 1959).

<sup>24</sup>Giese, *op. cit.*, p. 139 *at passim*.

### (3) *Problems dealt with by the Courts.*

It does not fall within the province of this essay to review these in detail. The legal questions are treated exhaustively in Anson Phelps Stokes' *Church and State in the United States*, Volume II, pp. 47-72 and 488-758; and they are referred to frequently in the valuable studies of "Religion in a Democratic Society" presently being issued by the Fund for the Republic.<sup>25</sup>

Brief comments are in order here on two of the controverted issues. As to reading from the Scripture in the public schools, it seems to the present writer that we must be prepared to give this up. Please note that the question pertains not to study of the Bible (on this see the next section, below), but to its reading in a devotional context, frequently accompanied by the repeating of the Lord's Prayer. It is difficult to see how this can be justified in public schools attended by children of all faiths and none. If the Bible is emasculated by an effort to select only those passages presenting the universally agreed-upon "moral and spiritual values," this is hardly a more satisfactory solution: It may be noted, however, that in such matters a great deal of localism prevails, so that we may expect Bible reading to continue indefinitely in many schools unless state or federal court decisions clearly outlaw it.

On the subject of "released time," the present writer is not competent to evaluate its effectiveness as an educational method. He sees no reason, however, why the churches should not take advantage of this opportunity to offer additional religious instruction. Such an arrangement is presupposed in the German situation even for the secular schools advocated by Giese, the only difference being that in Germany, unlike the United States since the decision on McCollum case, the religious instruction may take place within the school. Arrangements for such instruction have been one of

<sup>25</sup>Three have thus far been published: *Religion and the Free Society* (1958), *Religion and the Schools* (1959), and *The Churches and the Public* (1960). Single copies available free of charge from the Center for the Study of Democratic Institutions, Box 4068, Santa Barbara, California.

the principal foci of the controversy between church and government in Eastern Germany.

(4) *Proposals for the "factual study of religion."* Here is surely one of the most important and most encouraging of recent developments. Observers have long noted the lacuna that exists in publicly-supported education in this country, at all levels up to and including the state universities, in that so important a cultural phenomenon as religion is not studied. Of all the major social institutions, churches and synagogues are certainly not the least when measured by any criterion such as membership, wealth, historical influence on our civilization, or time and attention presently given to them by the citizenry. Yet the study of religious institutions and ideas has suffered singular neglect.

Efforts to close this gap have been brought to focus during the past fifteen years in the publications of the American Council on Education's Committee on Religion and Education, of which the latest is *The Study of Religion in the Public Schools: An Appraisal*, edited by Nicholas C. Brown.<sup>26</sup> This report in turn refers to the Council's earlier publications: *Religion and Public Education* (1945); *The Relation of Religion to Public Education* (1947); and *The Function of the Public Schools in Dealing with Religion* (1953). ACE president Arthur S. Adams notes in his foreword to the most recent volume that "the problem was approached from the point of view of the requirements of a fundamental general education rather than the point of view of what religious groups themselves desire."<sup>27</sup> This is the keynote of this approach: the study of religion for the sake of the completeness and excellence of education itself, rather than with any view toward religious indoctrination or even edification.

The use of the phrase "the study of religion" rather than "the teaching of religion" is intended to clarify this point, F. Ernest Johnson reports; and the meaning is further sharpened by speaking of the "factual" or "objective" study of religion.<sup>28</sup>

This study is to take place during the regular school hours and as a part of the regular curriculum. Opinions differ, however, on whether religion should be treated only in connection with other subject matters such as history and social studies, or should have courses devoted to it especially. We see here a counterpart of the debate that has taken place at the level of the state universities, where the University of Michigan has espoused the approach to religion through the cooperation of many departments (courses in the philosophy of religion, the psychology and sociology of religion, Near Eastern studies, etc.), while other institutions such as the State University of Iowa have organized special schools or departments of religion.<sup>29</sup>

In either case, the question arises as to who is qualified to teach such courses or to deal with such subject-matter. It seems clear that neither a specific religious commitment nor the lack of such can be demanded as a prerequisite. What is required, however, is reasonably expert and accurate knowledge of the subject-matter. The lack of studies in religion in our institutions of higher learning means that, unfortunately, such knowledge cannot be presupposed among most present members of public school teaching staffs. Possibly in-service training could be provided at this point; some church agencies and theological seminaries are already working with school-teachers toward this end. Of great signifi-

<sup>26</sup>Washington: American Council on Education, 1958. The ACE is a national consultative council of organizations and institutions involved in education at all levels, from public libraries through school systems, both public and private, to colleges and universities. One wishes that the Council had been more inventive in finding titles for its publications on this subject that would more clearly distinguish them from one another.

<sup>27</sup>*Ibid.*, p. x.

<sup>28</sup>F. Ernest Johnson, "Summary of the Policies and Recommendations of the American Council on Education Committee on Religion and Education," in *The Study of Religion in the Public Schools: An Appraisal*, pp. 5-18.

<sup>29</sup>For a brief survey of the present situation in the colleges and universities, see Robert Michaelson, "Religious Education in Public Higher Education Institutions," in *Religious Education: A Comprehensive Survey*, ed. Marvin J. Taylor (New York: Abingdon Press, 1960), pp. 306-315.

cance for the long-range future are the studies and projects that have been initiated by the American Association of Colleges for Teacher Education, which are reported in the recent volume entitled *Teacher Education and Religion*.<sup>80</sup> This volume contains some of the most incisive thinking on the relation of religion to the various academic disciplines to be found in any of the literature.

At the elementary school level, these discussions stress that the teacher shall have respect for the religious cultus of the pupil, and shall refrain from any deliberate attack upon religious belief, while dealing naturally with the religious dimensions of various subject-matters. The child should become aware that religion is important, but that the faith-decision must be referred to himself, his family, and his church. Proposals for the explicit study of religion refer mostly to the secondary school level. It is true that this subject-matter will be controversial, even if approached "objectively," for the topics dealt with include many on which passions are easily aroused and on which convictions differ drastically. But this need not be a reason for excluding the study of religion from the curriculum—unless the schools wish to exclude also all study of political beliefs in history and in present life, for these are equally controversial. What is indicated is that only teachers of maturity, both emotional and intellectual, should be assigned to teach in either of these areas.

(5) *Statements of policy by various agencies.* It is not possible to include here a review of the pronouncements of attitude and policy toward the public schools made by various denominational and interdenominational agencies during the past few years, but some of the most important of them from non-Lutheran bodies may be mentioned. The Chicago Church Federation published in 1958 "A Policy Statement on the Relation of the Churches to the Public Schools and the Place of Religion in Educa-

tion."<sup>81</sup> The special issue of the *International Journal of Religious Education* for May, 1958, on "the Church and Public Schools" contained a number of valuable articles. Most recently (April, 1960) the Committee on Religion and Public Education of the National Council of Churches has issued a study document entitled "Relation of Religion to Public Education."<sup>82</sup> The statement issued in 1957 by the Presbyterian Church U. S. A. has already been mentioned (above, p. 6). Much more impressive theologically and much more representative of the tension in the Calvinist tradition is the statement published on "The Relationship of Public and Parochial School Education" in the same year by the Reformed Church in America.<sup>83</sup>

(6) *The debate over the "quality of education" in the American public schools.* This is a controversy which had long been smoldering, but which broke into open flame during the late 1950's following the surprising demonstrations of technological achievement in the U. S. S. R. Two men can perhaps be taken to symbolize the poles of the debate: James Bryant Conant, former president of Harvard, who supports the position that the American educational system, though it could use some improvement, is still "the best in the world"; and Admiral Hyman Rickover, who on the contrary maintains that the American public schools compare unfavorably in most respects with those of the Western European countries, and in terms of mathematical and scientific training, also with those of the U. S. S. R.<sup>84</sup>

<sup>81</sup>Chicago: The Church Federation of Greater Chicago, 77 West Washington Street. Price 30c.

<sup>82</sup>New York: Office of Publication and Distribution of the N.C.C.C.U.S.A., 475 Riverside Drive. Price 10c.

<sup>83</sup>New York: Board of Missions, Reformed Church in America, 156 Fifth Avenue. Price 25c.

<sup>84</sup>Cf. James Bryant Conant, *The American High School Today* (New York: McGraw-Hill, 1959), and *The Child, the Parent, and the State* (Cambridge: Harvard University Press, 1959); Hyman G. Rickover, *Education and Freedom* (New York: Dutton, 1959).

The annual education issues of the *Saturday Review* have served to bring much of the literature of this debate to the attention of the general reader.

<sup>80</sup>Edited by A. L. Sebaly (Oneonta, N. Y.: American Association of Colleges for Teacher Education, 1959).

However this debate is resolved, it is clear that, from the standpoint of the theological perspective developed in the present essay, Christians should be in the thick of it. If the quality of education offered in the public schools is dubious, our response can only be to devote redoubled efforts to improving it. The same holds true if public schools are supported not in place of parochial schools, but in addition to them.

At stake here, theologically, is a principle which Werner Elert finds to be fundamental to Lutheranism: *Volkestreue*, loyalty to one's people.<sup>35</sup> While guarding against all tendencies toward nationalistic *hubris*, Lutherans live not merely in the midst of a nation, but in terms of inner identification with it, sharing its sufferings as well as receiving its benefits. This, they feel, is the calling set before them by the Creator and the Lord of history. The principle of *Volkestreue* Elert finds to be rooted in an even more fundamental aspect of the Lutheran orientation

toward existence: what he calls *Erdverbundenheit*<sup>36</sup> — a term which is almost untranslatable, but which seems remarkably close in meaning to Bonhoeffer's "Christian worldliness," and which may likewise be interpreted, in the judgment of the present writer, as sanctioning a civil rather than ecclesiastical approach to general education.

That the public school is not the sole educative influence on the child, and that a free church in a free society will devise other means for training up its children its own distinctive faith, has been presupposed throughout our argument. What might be the most effective of such other means is a subject upon which the church has been and is continuing to make extensive inquiries. The present discussion has been limited to the question of whether and in what sense Christians may properly endorse the system of public elementary and secondary schools in the United States as a fit instrument for limited, i.e., "secular," purposes.

<sup>35</sup>Werner Elert, *op. cit.*, Zweiter Band, *Sozial-lehren und Sozialwirkungen des Luthertums* (Munich: Beck, 1931 and 1953). Cf. esp. Drittes Kapitel, "*Volkestum und Vöker*", pp. 125-290.

<sup>36</sup>Elert, *op. cit.*, Erster Band, pp. 393-406 *et passim*. "Earth-relatedness" would be one possible translation of the term.

## BRIEFLY NOTED

*The Cross as Symbol and Ornament*. Collected, drawn and described by JOHANNES TROYER. Philadelphia: Westminster Press, 1961, 126 pages. \$4.50.

This beautiful handlettered book is full of designs of the cross, going back as far as the Stone Age. It may serve as a handbook for anyone interested in the cross: artists, architects, typographers, and craftsmen.

*Religion in Contemporary Culture*. By PURNELL H. BENSON. New York: Harper & Brothers, 1960, xi + 839 pages. \$8.00.

This textbook may prove helpful to college students interested in a scientific approach to religion. Based on research procedures, the author deals only with those aspects of religion which fall within the realm of natural experiences. He analyzes the nature of religion, the place of religion in America, the functioning of religion including a criticism of the empiricist analysis of religion, with the causation of religion, and with the place of religion in society. There are 15 pages on religious educa-

tion, and a final 45 page chapter on religion and family life.

*Letters from a Headmaster's Study*. By CHARLES MARTIN. New York: Oxford University Press, 1961, 126 pages. \$3.00.

These letters were written to the parents of the boys in St. Alban's School, Washington, D. C., and they are full of the ripe wisdom of an experienced headmaster who knows both boys and education. The letters are concrete in their illustrations and point to principles which are generally helpful. The religious insights that run throughout these letters are not obvious but are all the more important in terms of relevance. Being aimed at fathers and boys, it has an orientation which is extremely important. — R. C. M.

*The Service of Chaplains to Army Air Units: 1917-1946, Vol. I*. By DANIEL B. JORGENSEN. Washington: Chief of Air Force Chaplains, 1961, xiii + 344 pages. \$3.

This book tells the story of the Air Force chaplaincy from World War I through World War II, with an evaluation of its ministry. There are several pages on religious and moral education and the entire story is full of interesting details. — R. C. M.

We need to seek a closer correspondence between intended and actual learning in terms of personality theory.

## TOWARD A DEVELOPMENTAL THEORY OF CHARACTER EDUCATION

William A. Koppe

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RELIGIOUS EDUCATORS are often the least effective teachers of the concepts which they covet most for their students. This generalization was dramatically demonstrated among a group of church school teachers. The teachers were asked to indicate on their lesson plans the points in the lesson which they felt were most vital. Observers recorded the teaching approach for every part of the lesson and then the children were tested to find out what they had learned. The techniques teachers used when they were effective, as measured by the test, had little relationship to the techniques used when the teachers were presenting the points they felt were most central.

Each of the teachers in this little experiment had a learning theory, although she would not have recognized it as such. One of the teachers may have used logical argument, vivid illustration, discussion, or memory of important phrases, all of which have some teaching value but every one of these techniques, taken by itself is incomplete. Sometimes these techniques were effective as evidenced in test scores, but not necessarily when the teacher was teaching the material she felt was most important.

Curriculum writers face exactly the same problem. It is interesting to try this: underline the presentation of the most important point in each lesson of a quarterly and then summarize the approach used in presenting these points. Each writer will tend to have a favorite approach for these most important parts of the lesson but no two will use the same one.

Teaching techniques are effective when they are consistent with the characteristic

manner in which individual children learn. They are ineffective when they are inconsistent with children's growth potential. Whenever a teacher presents an idea or skill to a child, the teacher's approach implies his hypothesis as to how learning takes place. His general approach to teaching may be seen as his educational theory. The more adequate this theory, the more effective the teacher. That is to say, the most effective teacher or curriculum writer is he who predicates his teaching approaches upon the most useful theory of character education.

### CRITERIA FOR A MEANINGFUL THEORY OF CHARACTER EDUCATION

A developmental theory of religious character education must have certain characteristics if it is to be useful to educators, curriculum builders, and program directors. The first of these is obvious.

1. *It must be consistent with personality development.* In addition to being generally in agreement with the relevant sectors of accepted personality theories, it should take into account further observations of religious growth in children and adults.

2. *It must be easily translated into program elements and teaching approaches.* A theory need not sound psychological in order to be psychologically sound. "Operant conditioning" and "need blamavoidance" may be profound learning and motivating principles from a psychologist's point of view, but we doubt their value to a curriculum writer.

3. *It must describe meaningful developmental sequences of religious and character*



*growth.* The antecedents of particular personality characteristics are not necessarily obvious. We have good reason to believe that faith in God is nurtured first as faith in parents. We also have evidence to show that the junior high boy who has the highest respect for his parents is probably the same boy who rebelliously questioned his parent's authority when he was in the fourth grade.

4. *It must be applicable to all manner of men.* A theory of character education that favors particular socio-economic levels or educational groups can have only limited value. Unfortunately, many educational procedures in religious and character education are predicated on theories of personality derived from studies of psychotics and delinquents. These theories are seldom applicable to the bulk of the population. We might better generalize from a sample of children and adults who have high levels of character which we covet for our children.

5. *It must take into account the dynamic nature of personality.* We have not even begun to explore the religious potential of mankind. As religious and moral characteristics of personality are learned, new hierarchies of religious characteristics can result from interactions of several religious traits. Too often we have failed to promote religious values because we have surrendered to the concept that "... you can't change human nature."

6. *Finally, a meaningful theory of character education must be empirically derived.* The subtleties and complexities of human growth patterns will not yield easily to simple categorical classifications. It is more meaningful to compare a great variety of successful learning experiences with a variety of less successful learning experiences so that the principles of effective learning can become evident from the differences of the experiences themselves.

#### THE DERIVATION OF A THEORY

Three, among many, marks of religious character are 1) idealism, 2) realism, and 3) action. Here is a deceptively simple but profound statement. It is profound be-

cause it was distilled through research from the learning experiences of thousands of boys and girls of many ages. It is deceptively simple because each of these three words culminates from the interactions of complex developmental variables. The combination of idealism, realism and action is one of the first generalizations from research toward a developmental theory of religious and character education. A brief description of the derivation of this generalization will make the following report of sample findings more meaningful.

Teaching techniques of the Character Research Project were restated in a standard form which we call a *learning assumption*. A learning assumption is simply an "if then" statement about learning. An example is this: If a fourth grader is helped to recognize in which way his parents depend on God, then he will be inspired to depend on God in somewhat the same fashion. We isolated 459 learning assumptions from our curriculum. By a statistical method we call Dynamic Integrative Clustering, combinations of learning assumptions were drawn together and studied for dynamic variables arising from these combinations or clusters. Some of these interpretations were fairly obvious. For example, the establishment of faith in the friendliness of the universe depends, in part, on setting definite behavior limits for small children. Some were less obvious. For example, the development of persistence and dependability grows, in part, from helping children organize their resources for worthy purposes, not from Spartan efforts to make them persist in practicing tasks. Clusters of learning assumptions established at each age level were related to clusters of assumptions at prior and subsequent age levels. Thus, clusters isolated at high school could be related to clusters at successively younger age levels, making it possible to trace antecedents of the cluster from nursery age. Approximately thirty developmental sequences of educational procedures were identified. It is important to remember that these thirty developmental sequences were generated from children's learning experiences, not a researcher's an-

alytical scheme. Many of these, of course, are interrelated. Let us examine three growth sequences of decision-making as an illustration of a developmental theory of character education. The method of teaching a child to make Christian decisions is to give him opportunities to make Christian decisions. Can anything be more logical? Perhaps not. The only difficulty is that it doesn't apply in practice. Religious development is not that simple. We have identified three basic characteristics which tend to be associated with courageous decision making. Previously, in this article, we called them three marks of religious character, 1) idealism, 2) realism, and 3) action. Now these can be defined more precisely. In addition we can describe developmental antecedents and educational procedures that can undergird these characteristics.

#### IDEALS AND CONVICTIONS ON WHICH TO BASE DECISIONS

THERE is no uncomplicated procedure for teaching a child or an adult to become an effective religious decision-maker. Consider the first of the three characteristics. A religious decision-maker must have an organized system of convictions and ideals. He must have a faith in the orderliness and friendliness of his universe based on his religion. Although our data are founded in Christian Protestantism, we suspect that this generalization holds for all faiths.

As a technique for developing a code of convictions and a religious philosophy of life, we have found that logic and reasoning are relatively ineffective. Surrounding the child with adults who have firm religious beliefs is, as one would suspect, a much more vital factor. This is especially true if parents make their philosophy of life obvious through word and deed. Even more effective is the opportunity for the child to question beliefs honestly from very early ages.

Foundations can be laid for religious ideals and convictions as early as pre-school ages. Of course babies and even kindergartners cannot understand abstract concepts. They can, however, begin to appreci-

ate that their world is stable and, as they approach their fifth or sixth birthday, they can begin to recognize evidences of plan in the world around them.<sup>1</sup> They can appreciate the divine hand in nature, in their own growth, and in the fact that they live in families.

If a child is aware of order in his universe, he can, during his elementary school years begin to recognize lawfulness of natural and social phenomena. In addition to discovering natural principles through observation and experimentation, he can test in practice some religious principles such as the Golden Rule, loving enemies, and seeing God's will for his life. From the middle to the end of this period, he can, with his parent's help, begin to seek God's will for his life by growing aware of his unique abilities.

Religious principles and values learned by the time of adolescence can become the raw materials for developing a philosophy of life. By junior high school age, a child can be helped to reevaluate his convictions and to put aside immature religious concepts he may have acquired, in favor of more mature ones. This can be a period for serious worship, evaluation, and testing of beliefs. Although our research extends only through the high school years, we can project that periodical reevaluation of beliefs and continual modification of one's philosophy of life, can and probably should continue throughout life.

#### DECISIONS ARE MADE WITHIN THE LIMITS OF REALITY

Realistic and healthy attitudes toward rules, ethics, and morals are a second characteristic of a religious decision-maker combined with a creative working relationship with authority. There is no room for a "beatnik" here. The most effective personalities in our society have been cognizant of traditions and the assets and liabilities of the people and things with which they are associated regardless of the idealism

<sup>1</sup>Erik Erikson calls this a "sense of trust." *A Healthy Personality For Every Child*, Raleigh, N. C.: Health Publications Institute, Inc., 1951.

of their visions. The Character Research Project is now investigating how youth can continue to be idealistic without divorcing themselves from their society.

History, tradition and knowledge of rules and regulations are important factors here. If a child is to grow in this characteristic, he must learn to recognize parents and teachers as coaches, guides, and perhaps, as friends. He must experience a "gradual emancipation" from authority which is not an escape, but rather a growing fellowship with parents and teachers.

Memory work and the development of moral and ethical habit patterns, of course, play a part in developing realistic attitudes in the world. Our research corroborates that of other psychologists who point out the need for children to gain insight into ethics and rules by evaluating them and testing their consequences vicariously and, at times, in reality. Parental coaching and regulation can contribute genuine insights to a child if he can appreciate how parents make it possible for him to achieve his purpose. Role-playing, logical argument, and sometimes, simply telling a child are important teaching techniques to help a child appreciate coaching.

A child's first contact with the realities of his environment is usually related to routines made up of times to eat, to nap, to play, and to have his bath. At the same time, he should be learning limits on his behavior. He may go here, not there. He may have this, not that. These early lessons, learned mostly through repetition, seem to be simple prerequisites for a realistic assessment of life. However, the effectiveness of a Christian decision may depend, in part, on the decision-maker's recognition of the limits within which he must work.

With growth in conscience and increasing insight into rules, regulations, and laws, an elementary school age child can begin to see meaning in the routines and behavioral limits that regulate his life. During the first two or three years of school, regulations, manners, and rules imposed by adults can be seen as guide lines for membership in groups including the family. By the time

a child is in the fourth through the sixth grade in school, his ability to evaluate rules, together with his potential recognition of unique individual differences among his associates can deepen his understanding for some of life's restrictions. This can also provide him with deeper insights into such concepts as fair play.

Adolescence is usually characterized as an age during which youth rebel at authority and regulations. We tend to be apprehensive for the moral and ethical character of teen-agers. For most adolescents, our attitude is unjust. The most profound potential learning with regard to ethics, morals and authority can take place at this age level.

Our research indicates that at least two new insights can come to high-school age youth. First, this is a period for building richer family relationships in which youth and parents learn and solve problems together. There is no need for parents and youth to regard *each other* as problems. Secondly, this is a period for optimistic assessment of the realistic situations within which everyone must live. By now, he should have developed beyond the childish notion that he wants what he wants when, and how, he wants it. A research team at the University of Minnesota has found that the well-adjusted child and adult is the one who enjoys every situation in which he finds himself. Adolescence is an age when this concept can be learned through practice in reinterpreting situations until they are appreciated in the most creative light.

#### DECISIONS MEAN ACTION BASED ON BELIEFS

FINALLY, a religious decision-maker must be able to act on his beliefs and to influence those about him in order to implement his convictions. Religious and character educators have too often inadvertently made the mistake of moralizing at children. They tell them how they should behave without giving them the accompanying skills with which to correct their behavior. Moralizing is useful, for, as one psychologist has pointed out, shame and guilt are powerful factors

in guiding behavioral decisions. However, as most of us know, many of our best intentions suffer the ignoble fate of death by procrastination. Usually, we have failed to organize our resources and to plan adequately for their fulfillment. The "Evil One" has little to fear from us until we develop the skills to act.

We have found our concept of a *learning goal* to be one of the most effective tools for educating children and adults to act on their beliefs. A learning goal is simply a statement of intent to learn or to act in the immediate future in order to implement a belief or principle, usually during the following week. It is not a simple concept, since it involves knowing the principle to be learned, the resources to be used and organized, and evaluation of the consequences of trying to carry it out. Skills of planning and research, practice, meditation and prayer are all vital factors in developing realistic decision-makers. On the part of parents and teachers, deep insight into the child is needed with regard to his assets for each learning experience. The child, on the other hand, really determines whether or not learning will take place. He must set learning goals that are meaningful to him. He can learn best if learning to implement his convictions becomes an adventuresome exploration of his beliefs.

Erikson suggests that preschool children must develop a "sense of autonomy" for a healthy personality. This characteristic is fundamental for a fledgling decision maker. In a sense, a pre-school child should discover that he can decide. By the time he is a kindergartener, a child should have had a variety of opportunities to plan for specific situations. Helping him to plan for guests or to surprise a member of the family contributes to this development.

During the elementary years, a child can learn the skills for planning. After the child reaches the age of eight or nine years, evaluation of plans can become important,

particularly if this evaluation points to new methods for carrying out plans.

By adolescence, the skills of decision-making can be developed best through the use of learning goals. Our present research indicates that learning goals set by parents and modified by youth are most effective. Potentially, a youth can learn to weigh various courses of action in the light of his convictions, with full recognition of his assets and limitations. Without such skills, it is not surprising that an adolescent may expend his energies in impetuous action that could have undesirable consequences.

#### A DEVELOPMENTAL THEORY AND A VISION

We began this article by illustrating a discrepancy between the intended and the actual outcomes of educational procedures. The thesis presented here is that an empirically derived developmental theory of character education can make it possible to bring about a closer correspondence between intended and actual learning. As can be seen from the description of the development of a decision-maker, methods are as complex as the personalities being educated. It is for this reason that any theory must be based on systematic treatment of actual teaching-learning situations.

The example described here represents the central phase of a theory of character development. It describes the growth sequences, the prerequisites for growth at each age level. A second phase is important to the educator. It is the translation of these developmental sequences into classroom procedures and curricular lesson material. A final phase is more technical. Steps in each developmental sequence must be explained in terms of personality theory. We are already aware of some of the implications of these educational sequences. As these implications are formulated into a systematic statement, we may look forward to transcending many of the frustrating blocks that plague present-day curriculum writers.

The researcher will be helped if he differentiates the four types of religious beliefs described in —

## Functional Analysis of Religious Beliefs<sup>1</sup>

Yoshio Fukuyama

### INTRODUCTION

RECENT STUDIES of church members have described a variety of ways in which individuals express their religious life. Fichter, for example, distinguished between nuclear, modal and marginal Catholics by employing indices having to do with ritual observance in his study of the marginal Catholic parishioner.<sup>2</sup> Glock suggested that "religiousness as a concept" might be studied along four different dimensions which he called the experiential, the ritualistic, the ideological, and the consequential.<sup>3</sup> Glock's proposal was recently tested empirically with a group of Congregational Christian church members resulting in a study which described four major styles of church membership. Church members were described as being cognitively, culturally, creedally and devotionally oriented to religion, depending on whether one's religiousness was expressed in terms of knowledge, organizational involvement, beliefs or experience.<sup>4</sup>

This paper is concerned with the third dimension mentioned above: the dimension of religious beliefs. For many church members, adherence to the traditional beliefs of

religion are of primary significance in defining their religious orientation. While church members may be described as being belief oriented, further research needs to be done in exploring what functional significance differential beliefs have for individuals holding them. In approaching this problem, several preliminary observations need to be made.

First of all, individuals generally have difficulty in articulating their religious beliefs in terms which are theologically definable or classifiable. While we have used both the objective multiple-choice answer type of questionnaire amenable to IBM analysis and the focused interview, we have learned that for gathering data of this type, the face-to-face interview by a skilled prober is a far more useful method of gathering reliable and meaningful data concerning an individual's religious beliefs.

Secondly, some types of questions are more productive than others for eliciting responses from church members concerning their religious beliefs. For example, such statements as those asserting one's belief in God or in Jesus Christ as Lord and Savior are not often discriminating enough to distinguish between the belief systems of church members while questions concerning the meaning of baptism, immortality or the rationale for sending missionaries to foreign countries are more likely to produce discriminating indices of religious orientation.

Our experience has shown, for instance, that "belief in God" is not a useful indicator to distinguish between individuals for analytical purposes. This particular belief is almost universally held among Americans (over 95 per cent of the American people believe in God according to many public opinion polls), regardless of religious affiliation or the lack of it.

<sup>1</sup>The substance of this paper was originally delivered at a meeting of the Society for the Scientific Study of Religion held in New Haven, Connecticut on October 31, 1959. The author is the secretary for research of the Board of Home Missions of the Congregational and Christian Churches.

<sup>2</sup>Joseph H. Fichter, *Social Relations in an Urban Parish* (Chicago: University of Chicago Press, 1954), p. 60.

<sup>3</sup>Charles Y. Glock, "The Religious Revival in America?" in Jane Zahn, ed., *Religion and the Pace of America* (Berkeley: University of California, 1959).

<sup>4</sup>Yoshio Fukuyama, "The Major Dimensions of Church Membership" (unpublished Ph.D. dissertation, Divinity School, University of Chicago, 1960).



Thirdly, our studies to date have shown us that for many church members, there is no consistency or continuity in either the content or function of religious beliefs. That is to say, religious beliefs, whether they be of one's doctrine of God or Jesus Christ or immortality or baptism, must be studied separately and the only thing we can do at this point is to describe the function of particular beliefs rather than the individual's total belief system.

Finally, there is a problem with which the sociologist of religion must come to terms and that is the problem of defining what is meant by *religious* beliefs over against other beliefs which may be normative for our culture. Presumably, the conventional codes of morality in our culture are accepted by most religionists; to what extent are these codes Judeo-Christian? The belief in human brotherhood, for example, may be derived from biblical teachings or it may be derived from the American democratic tradition. Where does the sociologist draw the line between beliefs which are religious and those which are cultural? At this point, do we have any but the pragmatic solution which is to recognize those beliefs as religious which are considered to be religious by the individual holding them? We merely raise this question rhetorically at this point for it is one which needs further critical and systematic study.

#### SOURCE OF DATA

THREE RECENT STUDIES of a non-representative sample of Congregational Christian church members explored the sociological content given to church membership from different theoretical perspectives. These studies were based on data collected from members of twelve churches located in seven cities in the north eastern and north central states. Included among the data were extended interview protocols from seventy-nine church members representing a variety of church members. In addition to the study mentioned earlier exploring the multidimensionality of church membership, Owens investigated the cultural roots of the

parishioner's conception of the church<sup>5</sup> while Hammond described the role of ideology in church participation.<sup>6</sup> The empirical basis of this paper is the interview data gathered for this study. Most of these seventy-nine interviews were tape-recorded, from 90 to 150 minutes each.

We would like to confine our present remarks to the problem of formulating an adequate theoretical framework for the analysis of interview data concerning religious beliefs.

#### THEORETICAL MODEL

RELIGIOUS BELIEFS might be studied in at least two significant ways. They may be studied functionally in terms of the consequences particular beliefs may have for the individual or they may be studied substantively in terms of their theological content. The first is the special concern of the sociologist of religion; the second of the systematic theologian.<sup>7</sup>

In dealing with religious beliefs as a sociologist of religion, we are not concerned primarily with the content of particular beliefs as such but with the function such beliefs may have for the individual holding them. We would, therefore, like to describe in typological fashion a scheme for classifying religious beliefs functionally for research purposes.

Religious beliefs function to define an individual's status as a religious person. What he knows about religion or what he does of a religious nature are ancillary to what he believes, for religion has to do

<sup>5</sup>Owen D. Owens, "Culture Protestantism" (unpublished B.D. thesis, Union Theological Seminary, New York, 1959).

<sup>6</sup>Philip E. Hammond, "The Role of Ideology in Church Participation" (unpublished Ph.D. dissertation, Faculty of Political Science, Columbia University, 1960).

<sup>7</sup>See John B. Cobb, Jr., "A Theological Typology," *Journal of Religion*, XXXIX (July, 1959), 183-195. Cobb uses the concept of God and distinguishes between absoluteness, personalism and process in the writings of theologians. Hammond's study cited above explored the relationship between religious beliefs and involvement in church activities.

with what is of ultimate concern to the individual.<sup>8</sup>

What a person believes may be distinguished as to whether the belief is active or passive; that is, whether the norm (e.g. the belief) is validated through performance or whether it is self-validating and qualitative.

Beliefs may be further distinguished as to whether they are continuous or discontinuous in their consequences for the believer. The theoretical model for this typology is based on the following matrix encompassing these two functional dimensions of religious belief:

		<i>Consequences for the Believer</i>	
		Continuous	Discontinuous
N O R M S	Active	<i>Instrumental</i>	<i>Ideological</i>
		<i>Goal</i>	<i>Socially</i>
	Passive	<i>Structured</i>	<i>Integrative</i>
		<i>Ascriptive</i>	<i>Residual</i>
		<i>Personally</i>	<i>Irrelevant</i>
		<i>Integrative</i>	

This model suggests four functional types of religious beliefs — instrumental, ideological, ascriptive and residual — which might be used to describe differential consequences of religious beliefs.

# ACTIVE BELIEFS

1. *Instrumental Beliefs.* Instrumental beliefs are active beliefs which are relevant for behavior and result in concrete and discernible consequences for the believer. Active beliefs function ostensibly to help the individual to deal directly with practical problems of everyday living, motivate his thoughts and actions and help to achieve his goals as a religious person. The validity of one's beliefs depends on performance by the believer; there is a continuity between what one believes and what he does. An example of an instrumental belief in this sense is the following response given to the question, "What does it mean to be a Christian?" The respondent, a 'successful

business man" in his fifties, was characterized by his minister "as one of the few business men I know who takes his Christianity into his office." This business man replied:

Well, I think that first of all a person to be a Christian would have to want to be a follower of Christ. And, I think that a person would want to live on a more ethical basis and have objectives that would fit in with what Christ teaches. Perhaps most of all a person in dealing with others should attempt to put into practice the things that Christ has taught. I think it is more important to live according to Christ's teachings, much more important. (2, 16.1)<sup>9</sup>

In addition to articulating the norm rather clearly, this respondent found one of his most meaningful experiences in the coffee hour discussion group where "we deal with different subjects that are timely and we sort of present the religious viewpoint on everyday subjects." He believed it "necessary we try to understand contemporary life in all aspects not only economic but social and cultural" and saw his involvement in the church as "an opportunity to gain this understanding and form the proper Christian viewpoint." (2, 7.3)

In answer to the same question, an elderly woman respondent put it this way:

Well I think it means giving a great deal of yourself to something other than yourself. I think it means devotion to what you think is right and it means tolerance for those who are not doing what you think is the proper thing and of course, it takes love, you couldn't be a Christian without love . . . but I think that mostly being a Christian is in service, some form whether it is big or little for your church and what your church stands for. And of course you can't do that if you don't have some personal beliefs to help you along. (3, 16.1)

This woman was described by her pastor as an "active member for many years," as being "enthusiastic, capable and charming. . . . She takes over a job and she does it. She is in charge of visiting the sick, sending cards for deaths, new babies and the like,

<sup>8</sup>Paul Tillich, *The Protestant Era* (Chicago: University of Chicago Press, 1948), pp. ix-xxix.

<sup>9</sup>Interviews quoted in this paper are identified by interview number and the question in the schedule.

a church member full of energy in spite of her age."

The social action and missionary work of the churches is largely motivated by this type of belief. Instrumental beliefs, whether they be of love or brotherhood, proclaiming the church's message or counsels or forgiveness or righteous living, have all been productive of intense activity on the part of believers. Sociologically, when the consequences of active beliefs are continuous with performance and become operative in the actions and attitudes of the individual, they become discernible in personality traits, activities and institutions; they can be empirically observed and described.

2. *Ideological Beliefs.* Where logical or expected consequences do not result from active norms, the norm may be said to function ideologically. The norm (e.g. the belief) is discontinuous with performance. By this we mean that active beliefs, while well-intentioned by the believer for his conduct, somehow get distorted in meaning when given social expression. Ideologies are, according to Mannheim, "situationally transcendent ideas which never succeed *de facto* in the realization of their projected contents."<sup>10</sup> Beliefs which function in this manner are ideological beliefs and the study of this type of belief is the proper province of the sociology of knowledge.

One of the first men we interviewed during the course of our study provides us with an excellent example of an ideological belief. This respondent was characterized by his pastor as being a "very active" and "solid" church member. He was unusually articulate in so far as his responses to religious belief and knowledge questions were concerned. In response to the question "What would you say it means to be a Christian?" he replied:

Well the greatest meaning is the brotherhood of all men, of fellowship in being with others, being able to worship with others through Christ. It's in knowing that Christ gave his life for us, whereas you know they say in church, that "God so loved the world that he gave his only begotten son." I would

say that the most important things are brotherhood, fellowship in being able to worship through Christ. (1, 16.1)

In view of this respondent's emphasis on brotherhood as the primary characteristic of a Christian, one might expect him to be fairly liberal in his attitude toward persons of other races and ethnic groups. In connection with our interviews we administered a modified version of the Bogardus Social Distance Scale long used by social scientists to measure racial and ethnic prejudice.<sup>11</sup> According to the scale filled out by this church member, we learned that he would not admit Mexicans, Negroes or Orientals to close kinship by marriage, to his home as guests, to his club as personal chums or to his street as neighbors. Furthermore, he would not permit Negroes or Orientals to employment in his occupation. He reflected an unusually high degree of social distance in terms of these groups in spite of his articulated belief about the importance of brotherhood and fellowship with others. In this case we would classify the respondent's belief in what it means to be a Christian as an ideological belief, for the norm, while active, is not continuous with the individual's performance. An important characteristic of an ideological norm is that it functions to integrate the believer socially rather than to provide a prescription for action. His status as a church member requires him to express the prevailing belief of his religious group; to believe otherwise would tend to make him dysfunctional with the group.

#### PASSIVE BELIEFS

1. *Ascriptive Beliefs.* We stated earlier that passive beliefs are those beliefs which do not depend on performance for validation but are qualitative in nature. Unlike active beliefs, these beliefs lack content or discernible consequences in so far as the individual's personal or social activities are concerned. Passive beliefs, rather than motivating activity, function to ascribe to the believer a certain status in the religious com-

<sup>10</sup>Karl Mannheim, *Ideology and Utopia* (New York: Harcourt Brace, 1951), p. 175.

<sup>11</sup>See Gordon Allport, *The Nature of Prejudice* (Cambridge: Addison-Wesley Publishing Co., 1954), pp. 38-39.

munity, and in this sense they are continuous in their consequences for the believer. Unlike ideological beliefs which are socially integrative, ascriptive beliefs are personally integrative for the individual who holds them.

In our study, the question in our interview schedule concerning the importance and meaning of baptism provided us with the best illustrations of what we mean by an ascriptive belief in answer to the question "Is it necessary for a Christian to be baptised?" and the probing question, "What does baptism mean to you?" the following responses were recorded in several of the interview protocols:

A "key layman" age 50 in real estate business:

Gee, you are putting me on the spot again. I would say yes, baptism is only a symbol, and by having someone baptised they are accepting the teachings of Christ and accepting the responsibility to go along with that as far as Christian living. But if you ask me if baptism were necessary, I would say that it wasn't, but it provides the means that enables me to say that I belong. (38, 163)

A single, retired woman, very active in the church:

Not necessary, but it is very helpful. It makes you part of a group that have testified that they are willing to follow Christ's teachings. And I think that without there would be a little something lacking. I don't think that the actual form of baptism makes a great deal of difference but I do think that the outward sign to other people, that you have united with a group would mean a great deal to you. (3, 163)

A retired contractor and formerly a very active church member had this to say:

Well, I uh, I suppose. I think probably it should be because it brings the parents of the children maybe a little closer to the uh, Christ's life. It means a lot, I think. It brings one a little closer to what is right and to Christ's teachings and so forth. I think it is a good idea. (4, 163)

While baptism may function passively to ascribe religious status to the individual (e.g., "the outward sign to other people"), it may have instrumental consequences as

in the case of this respondent who discusses infant baptism and its meaning for parents:

Well, I think it has a fine meaning in terms of our church at any rate . . . I think it has a fine meaning and if it is understood, it can really be important to the parents and to the child. But whether it's necessary or not, no, I don't feel that it is necessary. . . . I think it is necessary in terms that it will help his parents raise him to be a better person. (48, 163)

The same concept, in this case of baptism, may function differently for different individuals. In the latter case, the belief in baptism would be classified as an instrumental belief for it ostensibly motivates parents to raise their children in a different way as a consequence of the rite.

2. *Residual Beliefs.* We have found, in the course of our interviews with church members concerning their religious beliefs, that statements of belief would be made which appeared to be incongruous with all that the respondent had expressed to the interviewer up to that point. The researcher is confounded in his analytical task for these statements appear to be discontinuous with the individual's belief system and the existence of these beliefs could not be anticipated on the basis of other beliefs held by the respondent. A public school teacher, somewhat currently inactive in the church, provides us with an example of a residual belief.

This respondent had all the characteristics of what one might call a "culture Protestant."<sup>12</sup> He defined being a Christian in terms of conventional codes of morality, identifying community mores with Christian ethics. The church was a "good thing" because it supported these mores and gave support to community values. He revealed no discernible theological or biblical content in his understanding of the Christian faith, and his rationale for the support of Christian missions and institutions was largely pragmatic and autonomous.

In his early thirties, he had been a member of his church since adolescence. While his parents were inactive and unaffiliated

<sup>12</sup>Owens, *op. cit.*

with the church, they saw to it that he attended church school regularly. He was received into church membership at the age of twelve. He felt that his religious upbringing had a positive influence on his life. His church is one of the strongest and most affluent in the denomination. Over the years it has been marked by significant ministries of men who were outstanding leaders in the denomination. Its religious education program has been of the highest quality and its preaching and teaching marked by able, liberal and highly educated leadership. Yet, when asked if the experience of his baptism had meaning for him personally, he replied:

Well only what I learned in Sunday School that it washed away my sins. I really don't know if I am an agnostic or not. I learned about original sin and that stuff. So it washed, so far as I know I haven't accumulated any since. (74, 1.8)

Later in the interview, coming back to the question of baptism (Is it necessary for Christians to be baptised?) the protocol contained the following response:

I don't believe so. WHAT IS THE PURPOSE OF BEING BAPTISED? I am not sure. I might have picked this up in a Lutheran church which I attended when I was working on a farm. The reason for baptism is to rid yourself of original sin and to mark you as a Christian but still a person can have Christian ideals without being baptised. (74, 16.3)

Here we find a clue to the source of this respondent's belief in original sin which seems to have persisted in spite of the fact that his responses to other questions revealed very little, if any theological under-

standing or content. His brief encounter with a Lutheran Sunday school in his youth left him with a rather articulate belief in a theological dogma which was completely foreign to the rest of his religious understanding. In one sense this brief encounter may have had a more profound effect on his belief system than the years of systematic training he received in his own church school as a child.

The persistence of his belief in original sin is what we mean by a residual belief. Functionally speaking, residual beliefs are latent beliefs, usually inherited in a distant past, discontinuous with the totality of one's belief system and rarely articulated. These beliefs are not relevant for present behavior. They are beliefs which Allport has described as having failed "to keep pace with the intake of relevant experience."<sup>18</sup> Other examples of residual beliefs for church members generally associated with a theologically liberal atmosphere are any of the dogmas usually associated with fundamentalism, or religious beliefs which are "egocentric, magical and wish-fulfilling."

For purposes of sociological analysis then, religious beliefs may be differentiated in four ways, depending on their functional consequences for the believer. Once beliefs have been classified as to their instrumental, ideological, ascriptive or residual function, the researcher is in a better position to pursue explanations for the functional differences which exist.

<sup>18</sup>Gordon W. Allport, *The Individual and His Religion* (New York: Macmillan Co., 1957), Chapter iii.

#### ARTICLES IN COMING ISSUES

SHARED TIME: A DEFINITION	Harry L. Stearns
ON RELIGION AND PROBITY	Aron Wolfe Siegman
SPIRITUAL SEMITES	Katharine Hargrove
THE RELIGIOUS DAY SCHOOL MOVEMENT	Myra Vaughn
RELIGION AND ALIENATION	Caroline L. Bloomfield
THE COWBOY IN SUNDAY SCHOOL	Markus Barth
RELIGIOUS EDUCATION IN SWEDEN	John Sjögren
SECTARIAN TEACHERS IN WISCONSIN PUBLIC SCHOOLS	William W. Boyer
A TESTING PROGRAM FOR SUNDAY CHURCH SCHOOL TEACHERS	E. Edgar Deichler & John Charles Wynn
THE CHURCH'S STAKE IN ALL-NEGRO PUBLIC HIGHER EDUCATION	William B. Rogers



## BOOK REVIEWS

*Life, Death and the Law.* By NORMAN ST. JOHN STEVAS. Indiana Univ. Press, 1961, 375 pp. \$5.95.

There is no jurist who would not tremble if he were confronted with those solemn but rare occasions when the law must deal with the taking of a human life. Equally solemn but not so rare are the occasions when the law is called on to forbid or regulate the procreation of a human being. The author of this volume, a Roman Catholic English attorney, has brought together an impressive amount of material regarding the law's relation to six subjects involving life and death, — birth control, artificial insemination, sterilization, homosexuality, suicide, and euthanasia. The result is a valuable collection of hitherto scattered literature presented from the viewpoint of a moral traditionalist who is also an open-minded advocate of true pluralism.

The greatest regret that this reviewer has concerning this book is that Mr. St. John-Stevas did not include the subject of the law of abortion in his studies. It is to be hoped that he will do so, — even in a separate volume on this subject since current attempts to legalize abortion may well be more important than any of the six subjects to which Mr. St. John-Stevas has lent his gifted pen.

An excellent fifty page essay on law and morals precedes in this volume the treatment of the six specific topics. The author points out with great insight that the fundamentally different views on the nature of the state which Catholics and Protestants have inherited are at the very basis of the open Catholic-Protestant disputes over some of the great public policy questions of this generation. Catholics, following Aristotle, Aquinas and the natural law, feel that the state has some obligation to promote the virtue of its citizens; Protestants, following Luther, Calvin and the apotheosis of individual conscience, tend to deny any formative moral role to the state except that of keeping public order.

This seemingly ever increasing polarization of outlooks has brought about a radical difference of viewpoints between Catholics and Protestants on some of those basic issues such as abortion and euthanasia where one would expect that all Christians would be united. Catholics in America have the serious problem of deciding how far they should go in defending civil legislation consistent with the natural law, and supported by almost all Protestant bodies up until the last generation. Should Catholics yield or should they resist a weakening of the moral-legal institutions which until almost yesterday were accepted as the very foundations of Christian morality and Anglo-American law? This question will recur ever more frequently to Catholic officials; they can hardly answer it wisely and prudently unless they have familiarized

themselves with the material and attitudes presented so iteratively by Mr. St. John-Stevas.

Of the six topics in this book there is probably more Catholic-Protestant agreement on birth control laws than on any other. The Connecticut law is almost totally unenforceable and the Massachusetts statute has been virtually nullified by allowing a vendor of contraceptives the defense that he sold the items to prevent the communication of disease. Mr. St. John-Stevas' conclusion that Catholics should not defend such a law coincides with what this reviewer hopes is the wiser segment of Catholic opinion in America today. The forthcoming opinion of the U. S. Supreme Court may hopefully bury this issue forever as a source of Catholic-Protestant tension.

Artificial insemination poses a more difficult problem. Although no nation in the world has as yet legalized artificial insemination by a donor the strength of the movement in favor of such legalization should not be underestimated. At least ten percent of all couples cannot have children of their own and there are not enough adoptable children for every childless couple. What is the basic immorality of allowing a couple to have a child by scientifically regulated insemination? If the law legitimates the child and all parties agree to secrecy is it not better to have a happy family instead of a childless couple? The power of this line of reasoning has appealed to many Christian and secular groups. The Catholic position is, of course, firmly opposed to artificial insemination either with the semen of the husband or of a donor.

Mr. St. John-Stevas predicts that "legislative action is inevitable;" it is to be hoped that medical and legal groups will examine carefully the enormous implications of allowing artificial insemination before they take a public position on the matter. It would seem that if this matter became a concern of great public debate it would *not* resolve itself into a Catholic-Protestant Donnybrook.

### STERILIZATION — HOMOSEXUALITY — EUTHANASIA

If one desires to see the tragic results of sentimental morality one should study the truly incredible history of sterilization statutes in America. Starting with Indiana in 1907 a total of 28 states enacted laws authorizing the sterilization of persons deemed to be so feeble-minded that they would be likely to procreate mentally deficient progeny. The alleged scientific basis of these laws — that "feeble-mindedness" is necessarily transmitted — has been totally destroyed today yet these laws remain on the books. The states, however, now seldom utilize their statutory power to deprive the patients in a mental hospital of their power to procreate. In 1957 only three states performed more than 100 operations, — 305 in North Carolina, 268 in Georgia and 128 in Virginia, — while

there were only 973 involuntary sterilizations of mental patients performed in the whole nation.

It is encouraging to think that all Christians and non-Christians would oppose the compulsory sterilization of persons afflicted with mental deficiency, at least where it is by no means certain that the children of such persons would be similarly affected.

There seems to be no climate of opinion in America today to soften the incredibly severe penalties which every state in the union imposes on homosexual acts. These laws, as summarized by the author, represent an almost savage vindictiveness towards the person involved in sodomy.

Today, of course, everyone would feel that a person indulging in perversion needs psychiatric help and that the punishment of a prison term may aggravate rather than correct his disease. Once again Mr. St. John-Stewas has demonstrated with abundant evidence that the criminal law in the area of homosexuality is hopelessly inconsistent with contemporary psychiatric knowledge.

A committee appointed in 1956 by the late Cardinal Griffin, Archbishop of Westminster, to advise the Wolfenden Committee reached the same conclusion as that of an Anglican Commission, — namely that moral evils are the subject of civil legislation only if they affect the common good. Catholics therefore would be free to affirm that unnatural acts between two consenting males should not necessarily be a criminal offense.

Euthanasia is assisted suicide. Although many Christian groups have declared themselves as not opposed to either suicide or euthanasia there has not been up to this time any Catholic-Protestant head-on clash in this area. Although non-Catholics may subscribe in principle to the idea of a "right to die" they and everyone will be deterred from this truly revolutionary notion by the perceptive arguments advanced in the article "Some Non-Religious Views Against Proposed Mercy-Killing Legislation" by Professor Yale Kamisar in the May 1958 issue of the *Minnesota Law Review*.

#### CONCLUSIONS

Non-Catholics will find in St. John-Stewas' volume a sympathetic restatement of the position of the Christian groups who have made pronouncements on the six topics covered. Catholics will find an accurate description of the Catholic position although perhaps in the nature of things a simple statement is given rather than an analysis.

This volume presents to non-Catholics the background of the amazingly rapid change of position by which many non-Catholic groups reversed their fundamental attitudes on birth control, artificial insemination and euthanasia. To Catholics this book poses the question of how vigorous should the defenders of our traditional legal-moral institutions be in their defense of those values which Anglo-American law for seven centuries has deemed sacred. In many ways this book will re-

mind Catholics that they are almost the last defenders of many moral values which, cherished unquestioningly by everyone for centuries, are now being eroded by persons with a post-Christian, secular view of life, law and society.

To everyone this valuable book will be a reminder of the frightening responsibility which law and society share over the life and death of every child of God. — *Robert F. Drinan, S.J.*, Dean, Boston College Law School.



*The Bible, Religion, and the Public Schools.* By DONALD E. BOLES. Ames, Iowa: The Iowa State University Press, 1961, ix + 308 pages. \$4.95.

Addressed to "educators, political scientists, lawyers specializing in public law, clergymen — all people interested in their legal and religious heritage", this book deals primarily with the Bible in the public school, but touches many of the other current problems of the place of religion in public education. After treating the historical background out of which current principles and policies regarding "secularization" have come, the author proceeds with a review of state constitutions and statutes, court actions classified by decisions which found Bible reading practices legal and illegal, related problems of religion in education, and the expressed attitudes of religious and educational leaders toward the matter.

The major part of the treatment deals with its legal aspects. This is also the most rewarding, since it covers comprehensively what has been happening in the several states. The author, who is associate professor of government at Iowa State University, is most competent in this area. Arguments concerning the legality of a given practice in the use of the Bible are largely based on whether or not it violates the established principle that a public school may not give sectarian instruction. Is the Bible itself a sectarian book? Does a particular practice in its use fall under the ban of being sectarian?

The battle over these questions has been fought almost wholly in the states. The U.S. Supreme Court has on two occasions been confronted with cases dealing with Bible reading, but in neither case rendered a decision. As might be expected, when 47 states (Montana, Alaska and Hawaii are not included in the treatment) deal separately with such a complex problem, legal enactments and court opinions present the aspect of a crazy-quilt of differences. Eleven states and the District of Columbia require Bible reading by constitution (Mississippi) or statute; six expressly permit, but do not require it; in 19 others there is no constitutional or statutory provision for or against, and in these it is usually permitted by common consent; eleven prohibit Bible reading — not by direct legislation, but because of adverse judicial decisions (7) or an interpretation of related statutory provisions which are deemed to make it illegal. The state high

courts and the federal district Court of Pennsylvania have rendered decisions in cases involving Bible reading, with 13 upholding the practice as legal, and seven (including the federal district court) judging it to be illegal. Little wonder that the author must conclude "This problem does not submit to generalities and even attempts at summarization must be made with a great deal of caution." (p. 241).

One could wish that the remainder of the book were as useful. The two chapters dealing respectively with the expressed attitudes of religious and educational leaders are a conglomerate. They give the impression of the author's having pulled out of his file whatever was readily available to him instead of getting the most representative and authoritative opinions. A local church education director is quoted as speaking for the Presbyterian church, saying that the Church has taken no official stand, when in fact the General Assembly is on record (*The Church and the Public Schools*, 169th General Assembly). The statement of a single Congregational minister is by implication made to represent his whole denomination. The personal opinions expressed quite some time ago by a secretary of the Board of Temperance, a local Wesley Foundation director, and a single statement of one bishop are offered as the attitude of the Methodist Church, when statements from the Board of Education, which has authority to speak in this field, might have been used. Luther A. Weigle's position is taken from a convention speech reported in the press, and dealing only obliquely with the problem, when a more direct and deliberate statement might readily have been found in his many writings. The position of the National Council of Churches is represented only by an utterance of 1952, without recognizing its more recent actions under the leadership of R. L. Hunt (e.g., *Relation of Religion to Public Education*, 1960), which contain statements dealing directly with the problem under discussion. Some of the statements introduced deal only with regard for the Bible in general, not with the problem of its use in the public schools. No quotation appears from the definitive work of the American Council on Education or the Educational Policies Commission of the NEA, or from F. Ernest Johnson, who has been so influential in the work of the former.

The treatment of material is in many places confusing. For example, the *Weiss* case (Wisconsin, 1890) is properly referred to as of great significance in the long history of controversy over Bible reading, yet is very inadequately treated in one paragraph (pp. 136-137). Compare this with the clear exposition by W. W. Boyer in *Religious Education*, November-December, 1960, pp. 406-7. On p. 53 it is stated "In only eleven states is Bible reading felt to be sectarian instruction . . .", but on p. 242 "In only ten states is Bible reading considered sectarian instruction." On p. 233, Hugh Hartshorne is identified as "Hartsborne" (how picayune can a reviewer get?).

The author maintains admirable objectivity and neutrality in writing on so controversial an issue. One suspects, however, that his bias is on the side of the "secularists". He identifies the "secular" public school as one of the great contributions to Western civilization (p. vii). Some of us who are equally concerned with free public education would be happier with the term "non-sectarian", and would consider it to have quite a different connotation. He states that "those who oppose the theory of separation of church and state have centered their attack on the public school system" (p. viii), but is it not possible to conceive of public education which is less than secular, and yet maintains separation? Is all effort for improvement to be regarded as "attack"? Is it fair to identify with "pressure" groups (Ch. 6) all those who are unhappy with the present secular education and working for change within constitutional limits?

Concerning the problem in general, one is constrained to ask, why all this heat and controversy? As some of the quoted materials suggest, the reading of a few Bible verses without comment, often in a highly secular and compulsive atmosphere, makes a contribution of dubious significance to either religion or education. 'The effort to give religion a place in public education which is consistent with constitution and laws needs to find other means than Bible reading, either compulsory or voluntary. — Paul H. Vietz, Horace Bushnell Professor of Christian Nurture, The Divinity School, Yale University.

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*Tales of the Hasidim, The Early Masters.* By MARTIN BUBER. New York: Schocken Books (paperback), 1961, 355 pages. \$1.65.

*Tales of the Hasidim, The Later Masters.* By MARTIN BUBER. New York: Schocken Books (paperback), 1961, 352 pages. \$1.65.

The two volumes of Martin Buber's *Tales of the Hasidim* mark an impressive beginning of a paperback series that also includes such classics as Gershom Scholem's *Major Trends in Jewish Mysticism* and Leo Baeck's *The Essence of Judaism*. Schocken Books has performed a real service by making available to a wider reading audience Buber's masterful retelling of the legends and tales growing out of the popular communal mysticism of Eastern European Jewry of the eighteenth and nineteenth centuries. If one gets beyond the somewhat terrifying, Zen-like pictures on the covers, one finds a whole world of sparkling and humorous anecdotes which repeatedly startle us by the way in which they wrest the very depths of religious reality from the everyday events of a life that would seem, by our standards, both narrow and confined. When the great Swiss novelist Hermann Hesse nominated Martin Buber for a Nobel Prize in literature in 1949, it was principally on the basis of these *Tales of the Hasidim*. "Martin Buber is in my judgment not only one of the few wise men who live on the earth at the present time," wrote Hesse, "he is also a writer of a very

high order, and, more than that, he has enriched world literature with a genuine treasure as has no other living author — the Tales of the Hasidim."

These Tales are the fruit of a half century of tireless devotion in which Buber moved from the overly free poetic recreations of his early Hasidic books to the form of the "legendary anecdote" that remains closely faithful to the simple rough originals while reconstructing the events that lie at their heart. "They are called anecdotes because each one of them communicates an event complete in itself, and legendary because at the base of them lies the stammering of inspired witnesses who witnessed to what befell them." To the Hasid the concrete is itself the bearer of spiritual truth. "you can learn something from everything," including what man has made, said the rabbi of Sadagora.

"What can we learn from a train?" one Hasid asked dubiously.

"That because of one second one can miss everything."

"And from the telegraph?"

"That every word is counted and charged."

"And the telephone?"

"That what we say here is heard there."

The Hasidic exegesis of the Bible takes place with a freedom that manages to remain close to the spirit of biblical Judaism while adding a unique Hasidic twist of its own. "Do you really think that I was trying to explain the verse in the book?" Rabbi Mordecai of Lekhovitz answered his critics. "That doesn't need explanation! I want to explain the verse that is within me." Another characteristic of Hasidic tales is their humor. When the disciples of Rabbi Pinhas told him how afraid they were that the Evil Urge would pursue them, he replied, "Don't worry . . . You have not gotten high enough for it to pursue you. For the time being, you are still pursuing it."

At the center of Hasidism, both in its glory and its later decline, stands the Hasidic *rebbe* — the *zaddik*, the "righteous," or more exactly, "the proven" man, the one who has stood the test. These men helped their followers to attain an immediacy of relation to God which kindled them to joy in the world as it is. The hope in the Messiah is not weakened, yet it becomes a "messianism of the everyday." The obligations of the Torah are not lessened, but they are so infused with spirit and joy that the main task of life becomes the "hallowing of the everyday" — the overcoming of the barrier between the sacred and the "profane," which to the Hasid was the not-yet-hallowed. By directing the undiminished power of one's fervor to God with *kavana* — the inner dedication and intention of the whole being — one brings about the reunification of God and his exiled Shekina. Redemption depends upon our *teshuva* — our whole-hearted turning to God. "The great crime of

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man . . . is not the sins that he commits," said Rabbi Bunham, but "that he can turn at every moment, and does not do so." "In this day and age," said Rabbi Moshe of Kobryn to a disciple who complained that his wretched circumstances were an obstacle to learning and prayer, "the greatest devotion, greater than learning and prayer, consists in accepting the world exactly as it happens to be." If a Hasid starts to pray in one place and moves to another, the first place cries out mournfully, "If you met with obstacles here, it was a sign that it was up to you to redeem me." Man was not created to perfect his soul, said Rabbi Mendel of Kotzk, but "so that he might lift up the Heavens." "God dwells wherever man lets him in." When Rabbi Hayyim of Zans complained that his hair and beard had turned white yet he still had not atoned, Rabbi Eliezer replied, "O my friend, you are thinking only of yourself. How about forgetting yourself and thinking of the world?"

The problematic of zaddikism arose at the point where instead of making communication with God easier for his Hasidim, the zaddik began to take their place. Even from the first the zaddik exercised the greatest possible influence on all spheres of the life of his Hasidim, but it was only in later generations that the fervent love for the zaddik degenerated into "a coarsened form of reverence on the part of those who regard him as a great magician, as one who is an intimate of heaven and can right all that is wrong, who relieves his Hasidim of straining their own souls and secures them a desirable place in the hereafter." One of the signal contributions that Martin Buber makes in these two volumes is his subtle delineation of this decline in his discussion of particular zaddikim in the long introduction that precedes each volume of tales. The wise Rabbi Bunam's "profound table talk and crystalline parables bear powerful witness to the religious truth," writes Buber, "but he cannot be regarded as the body and voice of the religious spirit." The brilliant aphorisms of the later zaddikim "are not parts of a unified thinking life." "Many great men of the later generations are characterized by the fact that they have everything except the basic unity of everything." The great zaddik of the earlier generations, in contrast, was himself an image of the teachings. His every action "was the stature and the word of the Torah." His truth was possessed only when it was lived. "There is no truth until one's entire person is internally one and unified in His service." This means that every man's service of God is unique. Questioned about his differences from his father, Rabbi Noah of Lekhovitz replied, "I do just as my father did. He did not imitate, and I do not imitate." "In the coming world, they will not ask me? 'Why were you not Moses?'" said Zusya of Hanipol. "They will ask me: 'Why were you not Zusya?'"

The most effective single portrait in these vol-

umes is the sixty-five pages devoted to the founder of Hasidism, Israel ben Eliezer, the Baal-Shem-Tov, or Good Master of the Name of God (1700-1760), a man who belongs to the ranks of the world's great religious leaders. The Baal-Shem taught joy instead of the mortification of the flesh, the love of God, Israel, and the Torah instead of self-denial. "Worry and gloom are the roots of all the power of evil," he warned. "Alas the world is full of enormous lights and mysteries," he exclaimed, "and man shuts them from himself with one small hand!" Like Jesus the Baal-Shem preferred sinners who were humble to scholars and the sinless who were proud. The "service of men in the world to the very hour of their death," said the Baal-Shem, is "to struggle with the extraneous and time after time to uplift and fit it into the nature of the Divine Name." What matters is not mystical exercises but the wholehearted turning to God. "What are all special intentions compared to one really heartfelt grief!"

The Baal-Shem's great disciple, the organizer of the Hasidic movement, was Dov Baer, the preacher of Mezritch. "I did not go to the preacher in order to hear Torah from him," said Rabbi Leib, "but to see how he unlaces his felt shoes and laces them up again." Although himself a great scholar, Dov Baer followed the Baal-Shem in emphasizing fervor rather than intellectual subtlety: "Every mystery of the world can be unriddled by the particular kind of meditation fitted to it. But God loves the thief who breaks the lock open: I mean the man who breaks his heart for God." Another great Hasidic *rebbe* was Levi Yitzhak of Berditchev who cried to God, like a modern Job, "I do not beg you to reveal to me the secret of your ways — I could not bear it! But show me . . . what this, which is happening at this very moment, means to me, what it demands of me, what you, Lord of the world, are telling me by way of it. Ah it is not why I suffer, that I wish to know. but only whether I suffer for your sake." The biblical dialogue between God and man is also bodied forth, with characteristic humor, in Rabbi Bunam's answer to his own question, Why is it written, "I am the Lord thy God, who brought thee out of the Land of Egypt" rather than "who created heaven and earth"? "'Heaven and earth,'" exclaimed Bunam. "Then man might have said: 'Heaven — that is too much for me.' So God said to man: 'I am the one who fished you out of the mud. Now you come here and listen to me!'" Equally central to Hasidism is the dialogue between man and man, for to Hasidism the love of one's neighbor is just another side of one's love for God. "Pray for your enemies that all may be well with them," Rabbi Mikhal commanded his sons. "And rest assured that more than all prayers, this is, indeed, the service of God." Rabbi Moshe Leib of Sasov could not turn away a drunken peasant who demanded admission to his house in the middle of the night, for "if



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God gets along with him, can I reject him?" Rabbi Moshe Leib learned to love men from listening to two drunken peasants one of whom said to the other, "How can you say you love me when you do not know what I need?"

"Everyone must have two pockets," said Rabbi Bunam. "In his right pocket are to be the words: 'For my sake was the world created,' and in his left: 'I am earth and ashes.'" "There is no rung of human life on which we cannot find the holiness of God everywhere and at all times." But this holiness is not simply there, as in pantheism: it is our task, the redemption of the world that God has placed in the hands of man. The direction of man's passions means the hallowing of the urges, but it does not mean a superhuman perfection that entirely overcomes them. "Ye shall be holy unto me, but as men," expounded the rabbi of Kotzk, "ye shall be humanly holy unto me." Man should not be preoccupied with his own sins but with his share in the redemption of the world. "Have I sinned, or have I not sinned — what does Heaven get out of it?" asked the rabbi of Ger. "In the time I am brooding over it I could be stringing pearls for the delight of Heaven."

Martin Buber's *Tales of the Hasidim* are a rich body of source-material for one of the unique mystical movements of the world, as well as for Buber's own Hasidic writings, such as his chronicle-novel *For the Sake of Heaven*. They also offer us a deeply impressive image of the man whose piety meant joy in the world rather than turning away from it — a joy compounded of ecstasy and suffering. "We pray that God may accept our call for help," said Rabbi Uri of Strelisk, "but also that he, who knows that which is hidden, may hear the silent cry of the soul." — Maurice Friedman, Professor of Philosophy, Sarah Lawrence College.

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*The Crisis of Western Education*. By CHRISTOPHER DAWSON. New York: Sheed & Ward, 1961, vi + 246 pages. \$3.95.

Christopher Dawson, the distinguished English historian who now holds the chair for Roman Catholic studies at Harvard University, has recommended over a number of years the introduction of a course on Christian Culture into the college curriculum. *The Crisis of Western Education* is a classical statement of Prof. Dawson's educational thought.

Partly as a result of powerful secularizing tendencies, partly out of sheer ignorance, the modern college and university have shunted aside or ignored the Christian (or Judeo-Christian) tradition, although it is one of the great intellectual and spiritual forces that shaped the Western tradition. Prof. Dawson recommends a comprehensive historic study dealing with the origins, development and achievements of Christian culture, a study of the Christian way of life through the centuries. What he envisages, is neither a course in church history nor in theology but a cooperative project

drawing on history, theology, literature, and art. Concurring with Prof. Toynbee, he uses the term "culture" to denote a definite historical complex rather than the sum of major intellectual and artistic accomplishments of an age. Although focusing on the creative role played by Christianity in the development of Western civilization, such a study will take cognizance of the shortcomings and weaknesses of the historic expression of Christianity; Prof. Dawson calls attention to the contrast between Christian aspirations and their realization in the historic order which has created a state of tension in Western development.

The idea of Christian culture is in no way opposed to the study of classical antiquity, nor should it divert the student from problems of modern, post-Christian society; on the contrary, Christian culture is intended to provide a vital link, missing in contemporary education. Since the course forms a comprehensive whole, Christian culture, like other courses of integration, will effectively counter-act the centrifugal tendencies of excessive specialization, the bane of present-day higher education. Furthermore, a study of the historic reality of Christian culture is necessary even for the secularist interested in an understanding of the basis of our civilization. But it will be most important to those Christians and Jews intent upon preserving a great cultural tradition whose basic values have proved to be timeless.

Prof. Dawson's argument, presented with vigor and persuasive skill, is enriched by a profusion of acute historical insights and by penetrating observations on important thinkers from Plato to Freud. Unless the West commits itself absolutely to secularism, Prof. Dawson's writings on education are likely to be of lasting significance, comparable perhaps to the contribution Newman made over a century ago.

Mr. John J. Mulloy has provided a valuable appendix containing specific curricular possibilities embodying Prof. Dawson's approach. So far, these ideas have been put to a test only at Saint Mary's College, Notre Dame, Indiana, where six years' experience with the Program for Christian Culture have demonstrated the practicability of Prof. Dawson's proposals. — Bruno P. Schlesinger, Chairman, Program of Christian Culture, Saint Mary's College, Notre Dame, Indiana.

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*Basic Writings in Christian Education*. Edited by KENDIG BRUBAKER CULLY. Philadelphia: The Westminster Press, 1960, 350 pages. \$4.95.

"It is only in comparatively recent years that we have begun to understand the importance of religious education" says a writer in a current periodical. But compare this with John Calvin (1545), "It has always been a practice and diligent care of the church that children be rightly brought up in Christian doctrine".

The history of Christian education has not been a prominent concern of those engaged in the movement. Each wave of "new trends" is so ob-

sessed with the rightness of its own position that it has had little inclination to inquire seriously into the objectives and achievements of its antecedents, except to make superficial criticism of its immediate predecessor. Thus, the "liberals" contrasted their insights with those of the "transmissionists" and were in turn made the whipping boy by the "neo-orthodox". We rejoice that new trends are constantly emerging in response to new insights in Christian thought, the behavioral sciences, and the understanding of man. But Christian education has been with us a long time, has not been without tangible fruits, and we can only profit by inquiring what the past can offer in guidance of the present.

If Christian educators will read and ponder this book, it may be a first step toward overcoming our current weakness in this matter. It is an anthology of selections from the writings of thirty-one Christian leaders, from Clement of Alexandria in the second century to George Albert Coe in the early part of the twentieth. Much of what they say sounds strange to the present-day educator, and some of it is quite unpalatable. It could not be otherwise if the passing centuries have yielded any new understanding of man, how he learns, and how he may be led to respond to God's Word. But there is also much which speaks directly to present day concerns. In these writers one is impressed by their sense of urgency, their humility before God in acknowledging that only he is the true teacher. Some of them, in their concern with the indifference of youth and their involvement in a society which is far from being Christian, sound quite like present day Christian educators. Their emphasis on the family as the center for Christian nurture and teaching has only recently been recovered.

It is a temptation to quote many of the thought-provoking statements which this reviewer has underlined, but space does not permit, except for this from Martin Luther. When he writes to the Councilmen of the cities of Germany, he might with equal force be writing to the U.S. Congress:

"If it is necessary, dear sirs, to expend annually such great sums for firearms, roads, bridges, dams, and countless similar items in order that a city may enjoy temporal peace and prosperity, why should not at least as much be devoted to the poor, needy youth so that we might engage one or two competent men to teach school?" (p. 140).

The selections are of necessity too brief. With two pages in each case given to helpful biographical notes by the editor, an average of only eight pages are available. It is also not clear why just these 31 were selected. The aridity of a few of the selections hardly justifies their inclusion, and it would be easy to nominate others from whom we would like to hear. Also, it is the impression of this reader that the particular selection included for some of the authors is not the best they have to offer. — *Paul H. Vietb*, The Divinity School, Yale University.



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*Religion in American Life*. Edited by JAMES WARD SMITH AND A. LELAND JAMISON. Vol. I: *The Shaping of American Religion*. Princeton: Princeton University Press, 1961, 514 pages. \$8.50. Vol. II: *Religious Perspectives in American Culture*. 327 pages. \$7.50. Vol. IV: *A Critical Bibliography of Religion in America* (2 vols.) 1219 pages. \$17.50.

These volumes provide a rich and detailed interpretation of American religious life seen in historical and contemporary perspective. The list of contributors of the essays contains honored names. Richard Niebuhr opens the door with a study of the relation between the Protestant movement and democracy. Protestantism developed as it did because it was in a democratic land, and democracy took some of its forms because it was in a Protestant land. There are dynamic forces of movement and counter-movement, to be seen in terms of ongoing process. Although Catholicism was here from the beginning, its influence has been late in developing, and Henry J. Browne describes how this role has evolved. Oscar Handlin follows the Jewish story in terms of ideas and men more than in terms of influence and organization. A. Leland Jamison describes the myriad religions on the perimeter.

The longest essay (90 pages) is Sydney Ahlstrom's survey of Protestant theology from the Puritans to the Niebuhrs. This is a brilliant job of selection and summarizing and supports the thesis that Protestant thought has been diverse, derivative, and "something of a watershed." Perry Miller covers the period up to the Civil War in an entirely different way with his focus on covenant and revival. Stow Persons describes the impact of modernist pressures since the Civil War, and James Ward Smith takes up the problem of the impact of science. These developments are interpreted in a different way by Daniel D. Williams, who points out that the "distinctive sense of theological method" as found in "empiricism, pluralism, and catholicity" provides the clue to understanding American theology. He concludes with a discussion of American destiny and the theology of history, which is an underlying theme of much of the book, and of the diversity of our language about the one God.

The second volume moves into the cultural scene of today, dealing with education, law, politics, and concluding with the problems of literature, music, and architecture. The writers reach a high degree of excellence, the chapters are controversial (see the treatment of tax money for parochial schools, of capital punishment, of the non-political nature of Protestant thought — Reinhold Niebuhr excepted, of the selections from literature for comment, and of the 76 plates illustrating church architecture), and there is no attempt to present a total picture of American life.

The third volume will be published later. The fourth volume consists of a detailed and compre-

hensive bibliography compiled by Nelson R. Burr. This bibliography is certain to be of permanent value for many years.

The first volume is objective and selective, and there is little that can be criticized unless it is the criteria for some of the selections. This reviewer is pleased with the space given to the empirical movement in American theology, but others will object at this point. The second volume has essays with more controversial perspectives. Some will be opposed to Will Herberg's view of the relation of parochial schools to government support; others will interpret politics differently from William Lee Miller or R. Morton Darrow. But all will be stimulated by a valuable and permanent contribution to religious thinking. — *Randolph C. Miller*, Editor, *Religious Education*.

*Christianity and Modern Man: The Crisis of Secularism*. By ALBERT T. MOLLEGEN, New York: Bobbs-Merrill, 1961, 160 pages. \$3.50.

If you have a friend who owns or works in a bookstore, you won't have to buy this book. Simply browse (spelled "c-h-e-a-t") long enough to read the insides of the jacket and you'll have an accurate precis of the volume. Then read the "Some provocative passages from this book" as listed on the back of the jacket, and you'll have a half-dozen quotes you'll use again and again. *Mirabile dictu, c'est fini!*

The trouble with the foregoing, however, is that one's interest is so captured by the samples (the publisher must know this, the devious one!) that the book must be purchased, read and pondered. But, emphatically, this is no waste of time or money.

The volume — first in a series — is the edited version, from tapes, of some fifteen lectures originally delivered as part of the *Christianity and Modern Man* series, given at least annually to an unusually keen audience in the nation's capitol. Thus, thousands who have heard "Molle" lecture can, almost literally, hear him speaking. Now, additional thousands who have not known or heard him will be introduced to one whom some have called "the American Tillich" — an informed scholar, a reflective thinker, and an astute observer of both the past and the present.

Christianity's answer to secularism in ages past and today; Christianity as hope for years to come — these are the twin-themes of this good book. The author's scaffolding is self-revealed: "I am going to take an historical approach to show why it is that secular man thinks the way he does, and how it was that secularism grew — in a sense, joyfully encouraged by Christian culture — how it waxed strong and optimistic in that great movement of the Western spirit, the Renaissance, and how it later led to disillusion and despair. Finally, I want to show that classical Christianity is none the worse for centuries of misunderstanding and neglect, and that a great segment of it has profited





and experience. From the left Rudolf Bultmann and Paul Tillich lead the attack, and theological liberals have a secondary role. The "antisupernaturalism" of Bultmann and Tillich "scuttles classical Christianity." While expressing great appreciation for these various foes, Ferré fights their doctrines vigorously.

Since he is clearly entering into controversy, Ferré will get many comebacks. Some critics will ask whether he appreciates adequately Barth's concern for all things human, on the one hand, or the classically Christian elements in Bultmann and Tillich, on the other hand. Further critics will raise questions about Ferré's own position, which is here often stated but rarely elaborated except by footnotes to his more systematic books. Thus the full evaluation of this book depends upon a critique of his wide range of writings.

Whatever the questions which Ferré provokes — and he is always eager to do just that — certainly his vocation is a valid enterprise in contemporary theology. It is good to have it undertaken by so esteemed and learned a writer. — *Roger L. Shinn*, Professor of Applied Christianity, Union Theological Seminary, New York City.

*Language, Logic and God.* By FREDERICK FERRÉ. New York: Harper & Brothers, 1961, 184 pages. \$3.50.

Increased interest in the logical placing of religious and theological discourse is apparent both from the side of philosophy and from the side of theology. Unlike former days, modern philosophers continue in the department of the humanities but speak more and more the language of the natural sciences. Preoccupation with the principle of verification has separated many modern philosophers from their colleagues in the study of theology. Rapprochement is slowly taking place so that it is once again possible for philosophers and theologians to speak to each other even if they cannot agree.

An effective attempt at bridge building between the philosophy of linguistic analysis and modern theological thinking has been undertaken by Dr. Ferré of Mount Holyoke College. After a concise and illuminating summary of the stance and methods of linguistic analysis, the author explores several "logics": functional analysis, analogy, obedience, and encounter. Against this background he then goes on to examine in successive chapters the "improper" functions of theological discourse, the familiar functions of theological discourse, and its unique functions. His final chapter is a cogent discussion of the manifold logic of theism. This is not an easy book to read, but it rewards patient study since it is neither a mere reiteration of time-honoured, if somewhat shopworn, orthodoxies nor a cavalier dismissal of theological language as meaningless.

The most important contribution of Dr. Ferré's work will be seen to lie in what it can do to force theologians to recognize that the "belief-structure"

lying behind their language is essential to their thought. This is summed up in two terse but pregnant sentences:

The activities of "worship" which we have noted as characteristic of the theological language-using society are radically misunderstood apart from reference to *belief* about the nature of reality beyond the acts and the actors themselves. Apart from the semantic reference of language, therefore, theological discourse lacks an essential dimension. (p. 159)

On the opposite side, however, Dr. Ferré is careful to point out that the false security in which the "sufficient reason" school rests is a form of illusion as fatal as its adherents would claim the attitude of religious men to be. — *Jules Laurence Moreau*, Seabury-Western Theological Seminary, Evanston.



*The Limits of Reason.* By GEORGE BOAS. New York: Harper and Brothers, 1961, 162 pages. \$3.75. (Vol. III of *Religious Perspectives*, edited by Ruth Nanda Anshen.)

What, then, are the limits of reason? They are those of abstraction. Life is historical; reason deals with eternal essences. In so doing it squeezes the juice out of life, relieves it of spontaneity and dehumanizes it. Strictly speaking, the good things in life thus have to be called "unreasonable." "The justification for hope is precisely its unreasonable-ness." "There is no rational ground for love." And as for aesthetic value, "its basis is not reason, if reason means logic."

To clothe the bare bones reason reveals men invent metaphors and expand them into myths. A metaphor is a swollen analogy, not rational, yet created in response to a legitimate need. Evolution, teleology, causation, Nature are examples. The emotional aura that surrounds them brings ambiguity, but the metaphors themselves are good companions, helpful in making us feel at home, and often not unworthy. Sometimes, as in the case of the "social compact" and "economic man" they were invented with full knowledge of their mythical character and are continued because they have lawful uses.

In a disarming preface Professor Boas remarks that this book is "an essay in the obvious." The reader will reply that what might have sounded familiar in the hands of a less scholarly writer is here treated with so much erudition as well as imaginative skill that the whole problem shines as if under a searchlight. If there is a question, it is whether the limits of reason have to be so confining. Is a broader definition possible? Didn't Plato include in the rational life "love rising to the pitch of madness" along with "logic like a keen dissector's blade"? Does reason merely tread on the dead bodies of the past?

The reader is thus led to wonder whether the rich life of history and the colorless forms of rea-

son are not put so sharply asunder that it will take a miracle or another essay to bring them once more together. But the fact that through most of the book the writer is making a special emphasis on a particular point comes out toward the end when he adds that: "The desire to understand is one of our strongest desires" and "Rationality is itself an aspiration guided by the very instincts it rejects." Such statements help to make explicit the actual union of logical forms and living contents which the book itself exemplifies — J. S. Bixler, Fellow, Center for Advanced Studies, Wesleyan University.

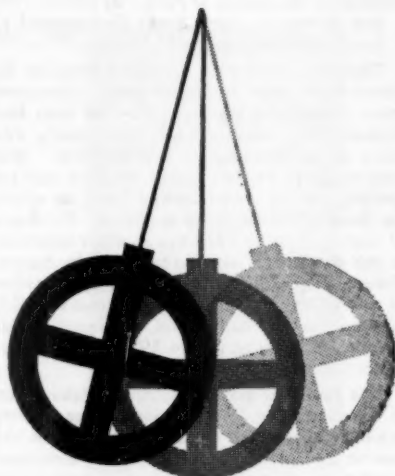
*Science, Technology and the Christian: An Interpretation of Practical Implications for the Nuclear Age.* By C. A. COULSON. Nashville: Abingdon Press, 1960, 111 pp. \$2.50.

Professor Coulson, a distinguished physicist and mathematician at Oxford University, and a lay leader in the Methodist Church, has long been known for his interest in the relation of theology and science. In this brief volume, Mr. Coulson pleads for an adequate understanding of technology and for a proper dealing with its opportunities and problems. Fundamentally, there are two things which he wishes us to understand clearly about technology. In the first place, technology is a new power, the scope of which has not yet been sufficiently grasped. Before the twentieth century, science and technology were separate. In the twentieth century, technology is built upon science and the consequent development is all but staggering. Before the modern period, each age would witness two or three major scientific discoveries; in the modern period, they overwhelm us. Professor Coulson believes that we must be made more acutely aware of the transformation which has been effected by this progression of discovery in science and technology.

In the second place, Mr. Coulson wants us to interpret this development in positive terms. He is tired of those who decry the technological age. Power for good, which could reside in this development, is graphically depicted in a series of mathematical examples indicating the advances on so many fronts. The problem, therefore, is not technology, but the fact that the power for good which inheres in technology is not utilized for the good of all.

Professor Coulson calls upon Christians to exercise a positive influence for the proper use of technology. The technological advance must be related to a more adequate political approach and a positive espousal of Christian responsibility.

In one sense the point of this book is all too obvious. In another respect, however, Professor Coulson has written this volume in such a wise and sane manner that one is deeply moved both by what he says and how he says it. It is a clarion call for the assumption of responsibility on all fronts. — John Dillenberger, Professor of Theology, Drew University Theological School.



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*Intellectual Foundation of Faith.* By HENRY NELSON WIERMAN. New York: Philosophical Library, 1961, 212 pages. \$3.75.

Thirty-five years ago, Wieman's *Religious Experience and Scientific Method* launched the movement of empirical theology that had been foreshadowed by Douglas Clyde Macintosh's *Theology as an Empirical Science* in 1919. Wieman sought to be more rigidly empirical and naturalistic, and in the succeeding books he spelled out the implications of this approach. *The Source of Human Good* in 1946 was a mature expression of this approach to religious truth, but by then the climate of opinion had been chilled by the arrival of new winds in theology, and Wieman's thought dropped into the background. It never stopped developing, however, and in 1958 there appeared *Man's Ultimate Commitment*.

This new book develops Wieman's familiar use of commitment and creative interchange between individuals, peoples, and cultures. Out of this creative interchange come new and unexpected insights, which "emerge by way of a reorganization of the personality" (p. 10). This does not lead to morality as such; rather, it leads to a deeper vision of man and his possibilities, and through increased commitment to more creative action.

Wieman measures his position against John Dewey, the Personalists, Paul Tillich, Karl Barth, the development of world community, education, and a free society. Each of these approaches offers him an opportunity to develop more deeply his own position. He distinguishes his view from that of John Dewey; he uses Personalism as an opening into a further explication of his insistence that God is not personal; he uses Paul Tillich and Karl Barth to show how his position differs from theirs, although many readers will wonder if Tillich and Barth are presented in enough fullness for this purpose. The only book by Barth referred to is *Dogmatics in Outline*.

There is an "open-endedness" in Wieman which reminds one of William James. There is a hard-headed insistence on evidence which reflects the spirit of the empirical sciences. But above all this, there is a dynamic faith which is related to the work of God in the world, and this ultimate commitment gives meaning to life when it is free to operate in terms of an increasing sense of community. It is time to listen to Wieman again. — Randolph C. Miller, Editor, RELIGIOUS EDUCATION.

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*Religious Knowledge.* By PAUL F. SCHMIDT. New York: The Free Press, 1961, xi + 147 pages. \$4.00.

This is a work of very high quality by a secular philosopher interested in the problems of religious language. Arising out of the author's own reflections, the book is lucidly written, and presents a fundamental challenge to the assumptions of the

Judaic-Christian tradition. Schmidt's thesis is that there is no such thing as religious knowledge. The purpose of such statements as, for example, "God loves mankind", is not to make factual claims of any kind, however different from those of the physical sciences, but to induce certain attitudes in both the speaker and his hearers. For a religion is essentially a way of life, expressing an attitude towards the world and other people, and the function of religious acts and utterances is to foster such attitudes. In working out this position Schmidt offers a most interesting account of the nature of knowledge in general, distinguishing the several elements in a knowledge claim and then applying these to representative religious utterances.

As Schmidt notes in the preface, his conclusion is somewhat similar to that of R. B. Braithwaite. It also has affinities with the positions of Peter Munz and T. R. Miles. Like these other non-cognitive analyses of religious language, Schmidt's new version invites fundamental disagreements, which cannot however be developed in this brief notice. — John H. Hick, Professor of Christian Philosophy, Princeton Theological Seminary, Princeton, New Jersey.

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*The Resurrection: A Biblical Study.* By F. X. DURRWELL, C.S.S.R. New York: Sheed and Ward, 1960, 359 pages. \$6.00.

The Gospels refer to Easter only as the third day. Such simplicity of expression is not, it would seem, merely illustrative of that remarkable restraint of style that we admire in the Evangelists. It is done with deliberate design to call attention to a perspective on the whole mystery of redemption which first century Christianity clearly perceived but which until recent times has almost escaped latter day Christians. What happened on the first Easter morning is not just epilogue most reassuring to us as Christ's personal victory or most useful to us as the greatest of his apologetic miracles. The resurrection is central to our redemption, as integral to Christ's saving act as his suffering and death.

Since the days of Anselm, Christian theology, especially in the West, has understood the mystery of the redemption chiefly, if not exclusively, in terms of satisfaction and merit. St. Thomas is, as he often is, a notable exception. This stress on satisfaction led inevitably to a minimization of the resurrection. The resurrection was not a work of satisfaction; it could not be, therefore, a work of redemption. However fruitful this emphasis on satisfaction by Western theologians, the failure to appreciate the resurrection for what it was, primarily a salvific event, has tended to impoverish, even to stunt, our theology of the redemption.

This book is a very effective corrective; it restores the resurrection to its climactic place in God's total plan of salvation. It shows us why Good Friday without Easter Sunday cannot be fully intelligible. Using the positive and creative approach

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*The Resurrection* has already won solid praise from its European readers. From its American audience this book, now available in Rosemary Sheed's English translation, should elicit an equal enthusiasm. — *J. Frank Devine, S.J., Professor of Theology, Boston College, Chestnut Hill, Mass.*

*The Dynamics of Liturgy.* By H. A. REINHOLD. New York: Macmillan, 1961, 143 pages. \$4.75.

This series of essays, composed during the last twenty odd years, is an interesting and stimulating addition to the growing examination of the role of the liturgy in the life of the Roman Catholic. The introductory essay sketches the origins of the "liturgical movement"; this is followed by a discussion of the participation of the laity in the liturgy and the meaning of the liturgy in the Christmas and Lenten cycles. The later essays are devoted to more controversial topics including the role of the arts and the vernacular in the liturgy and an examination of Eucharistic Liturgy. A final essay, "Liturgy and Devotion" is an attempt to relate the renewed interest in the liturgy to the traditional devotional literature of the church and view both as integrated aspects of the spiritual life of the Christian.

The essays are well constructed and presented in an excellent prose, and they are a delight for these reasons alone. Father Reinhold uses a direct approach unburdened by any apologetic overtones and displays his thoughts on the issues clearly. His carefully considered conclusions are the products of many years of painstaking thought and extensive experience. To be sure, many will disagree with certain conclusions of Father Reinhold's analysis, such as his advocacy of the vernacular in certain parts of the Mass and his views of the role of the arts in the liturgical life. But if disagreements occur, Father Reinhold has made an impor-

tant contribution in defining the issues. Those wishing to dissent will find themselves forced to rethink and develop their own positions to bring them up to the masterful standard set here. Anyone with an interest in the problems connected with the liturgical revival and those with a wide acquaintance with the literature will find Father Reinhold's carefully reasoned position a provocative challenge. — *John C. Kirscher, Graduate Student, Dept. of Philosophy, Princeton University.*

*The Chautauqua Movement: An Episode in the Continuing American Revolution.* By JOSEPH E. GOULD. New York: State University of New York, 1961, 108 pages. \$4.50.

For those who associate Chautauqua either with the pleasant summer programs in western New York or with the brown-tent lecture and entertainment circuit of a generation ago, Dr. Gould's book will provide helpful illumination on the place the Chautauqua movement occupies in the development of adult education and on its relationship to higher education in America.

Beginning with its inception in 1874 at the hands of two Methodists interested in improving Sunday School instruction, Dr. Young sketches the growth of Chautauqua into a chartered university (1883) with authority to grant degrees and a massive adult education program centered in the summer institutes at Lake Chautauqua but extending over the nation through the Chautauqua Literary and Scientific Circles. The author discusses the many imitation Chautauqua assemblies, numbering nearly two hundred in various parts of the country by 1890, and the Chautauqua tent circuits, which eventually touched some eight thousand American communities with an increasingly attenuated brand of culture. These latter developments were not directly related to or sponsored by the New York original.

While providing interesting insight into the initial impetus and pattern for much adult education, the greater contribution of the book lies in its tracing of the influence of the Chautauqua Institute on higher education through William Rainey Harper and the University of Chicago. Gould gives an account of Harper's meteoric ascent in American education, his close association with the Chautauqua summer program, in which he served from 1887-1898 as principal of the Liberal Arts College, and the background events to his being chosen president of the University of Chicago. In the Chicago institution, resuscitated by Rockefeller's money and Harper's energy, certain features of Chautauqua were incorporated in a form which became a model for American higher education. The decentralized pattern of colleges and academic departments, with heads having broad powers but fully responsible to the president, was, Gould suggests, copied from Harper's Chautauqua experience more than from the practices of



the business community. In addition, the author points out that Harper's overall plan of organization for the University of Chicago, called "novel" by Brubacher and Rudy (*Higher Education in Transition*, p. 183), and involving the major divisions of University Proper, University Extension, and University Press, was in fact borrowed from the pattern developed at Chautauqua.

The area of the book's greatest contribution also provides its most serious fault. So carried away does author Gould become with the relation of Harper, Chautauqua, and Chicago that this theme displaces "the Chautauqua movement" as the real focus of the work, taking up approximately sixty percent of the slim volume. When Gould returns to his announced subject for a final section on the time-circuit facet of Chautauqua and its ultimate collapse under the impact of radio and talking pictures, the account seems extraneous and anti-climactic. In spite of wrongly titling his book, Dr. Gould has provided a fascinating account of one episode in the development of American higher education. — *Charles S. McCoy*, Pacific School of Religion, Berkeley.

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*The Student Seeks An Answer.* Edited by JOHN A. CLARK. Waterville, Maine: Colby College Press, 1961, 346 pages.

This volume will be of interest to educators largely as a report on an idea. John A. Clark, Professor of Philosophy at Colby College has edited fifteen Ingraham lectures given at Colby since 1951. These lectures were addressed to undergraduates, upon topics selected by means of "discussion and vote" by the students themselves. An effort was made to select an outstanding scholar, most qualified to answer philosophical and religious questions. The lecturer stayed on campus two days or more to explain and defend his thesis in a course of student discussions. John Bennett discussed Communism, Dana Farnsworth discussed sex, Tillich spoke about science and religion, etc. The lectures are popular, and often quite interesting. This reviewer, however, wonders about the value of the book for what the jacket calls "that wider audience everywhere which now has the opportunity to share the unique treatment of their special subjects." The editor suggests that the reader may be interested in the questions which young people are asking and the answers which these prominent speakers give to them. The topics, however, are not surprising. In a closing essay, "The Teacher Tries to Answer", Theodore Green finds that these speakers who differ widely — orthodox to humanist — "have a marked similarity of ultimate concern and commitment." They are all optimistic in speaking to youth; all of them come out for "maturity." The volume is too long to interest undergraduates, at least in this sort of format. But the educator who is looking for a good list of speakers for a campus can find here an idea of what these men can do, and a stimulating and

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The volume might perhaps have been more carefully edited. There are errors in the spelling of names (Queller-Couch on page 245) and the biographical sketches of the lecturers are not very trustworthy at points. For example, E. E. Aubrey certainly never was "Professor . . . of Bible at Union Theological College in Chicago." — *Parker Rossman*, Associate Professor of Religion in Higher Education, Yale Divinity School.

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*The Bible and the Ancient Near East: Essays in honor of William Foxwell Albright.* Edited by G. ERNEST WRIGHT. Garden City, New York: Doubleday & Company, Inc., 1961, 409 pages. \$7.50.

Since World War I students of the Bible have been forced to concern themselves more and more with the archaeology, languages, and history of the ancient Near East. This book was planned as a description of the course taken by scholarly research in various areas of Near Eastern studies. Most of the contributors are former students of William Foxwell Albright, who during the past half century has been in the front lines of research and debate in biblical and ancient Near Eastern studies. This stocktaking of recent achievements supplements but does not supercede two similar projects. One was that of the British Society for Old Testament Study, published in 1951, *The Old Testament and Modern Study: A Generation of Discovery and Research*, edited by H. H. Rowley; the other is a collection of studies edited by H. R. Willoughby, *The Study of the Bible Today and Tomorrow*, 1947. The present volume is a most welcome companion to these two useful volumes. Extensive footnotes for each of the articles, indices of authors and subjects, a bibliography of the writings of W. F. Albright, and a revised version of Albright's important article on "The Role of the Canaanites in the History of Civilization," make this a usable volume for students in the field of biblical studies.

Old Testament literature and history are treated in concise forms by John Bright and George E. Mendenhall respectively. Father William J. Moran presents a study of the Hebrew language in its Northwest Semitic background. G. Ernest Wright's survey of the present state of the archaeology of Palestine, with nine charts, is particularly useful. Harry M. Orlinsky writes on textual criticism, bringing up to date his earlier work in the Willoughby volume. Frank M. Cross, Jr. makes a major contribution to studies in Jewish palaeography through a use of the Dead Sea scroll material. Chronology is dealt with by David N. Freedman and Edward F. Campbell, Jr. and a usable table is given. Surveys of South Arabian History and Archaeology (Gus W. Van Beek), Sumerian literature, (Samuel N. Kramer), Egyptian language and literature (Thomas O. Lambdin), Egyptian culture and religion (John A. Wilson), and Hittite and Anatolian studies (Albrecht Goetze) and

an essay by Thorkild Jacobsen on Sumerian Religion provide for the interested reader a rich fare.

It is obviously impossible to comment here upon details from this vast assortment of facts and significant opinion. Suffice it to predict that this handsome and scholarly volume will long remain a standard work of reference in biblical and allied studies. — *James B. Pritchard*, Professor of Old Testament, Church Divinity School of the Pacific, Berkeley, California.

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*The Design of the Scriptures.* By ROBERT CLAUDE DENTON. New York: McGraw-Hill, 1961, vii + 276 pages. \$5.00.

The problem of introductory books covering the whole Bible will always be with us: shall the valuable space be crammed with information, so that every sentence is highly significant, as the older manuals used to do; or shall only a few selections be made, with the hope that each of these is somehow "representative" of a whole area of thought? The former type runs to an exorbitant number of pages, or to a minute size of print, while the latter is doomed before starting because of the richness and therefore complexity of much Biblical thought. Dr. Denton's book makes a gallant effort, but leans towards the latter pitfall.

The book is described as "a first reader in Biblical Theology", and as such uses the Bible itself as the only reference, sometimes quoting a sentence or two from the passage, but usually not doing so. The King James Version is used. There are no footnotes, but there is a satisfactory bibliography of 23 titles in the field of Biblical Theology.

The author uses the amazing number of 78 chapters to bring history through the focus of 26 different areas; doctrine, using classical Christian terminology, through 26 headings; and the personal life from 26 areas. This results in a typical chapter being from 3 to 4 pages long, and using 4 or 5 Bible readings. Old Testament thought is made to extend into New Testament thought in every chapter. All the books of the Bible are used at least once, including four of the books of the Apocrypha.

The chapters originally appeared as individual articles from 1955 on in, first, the Episcopal Churchnews and, later, the Living Church magazines. This book is recommended as a basic introduction to Biblical Thought for the layman who has no background. — *Richard A. Henshaw*, Instructor in Old Testament, Bexley Hall, Kenyon College, Gambier, Ohio.

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*The Prophet from Nazareth.* By MORTON SCOTT ENSLIN. New York: McGraw-Hill Book Company, Inc., 1961, 221 pages. \$4.95.

The theses of the book are summarized by the author: "(1) All who heard Jesus understood him. (2) While we cannot write a biography, we can know the man. (3) Far from being dispensable

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... he stands ever demanding from his followers the same commitment and devotion to their tasks which he brought to his" (p. 14).

As to the evidence of the New Testament, the author echoes a long familiar theme: "In short, the religion of Jesus was speedily transformed into the religion *about* Jesus" (Italics are the author's) (p. 3). Jesus recognized himself as a prophet, "a man completely convinced that God had revealed to him that at long last the promised time of triumph was at hand. ... Convinced himself, he was able to convince others, and they gladly harkened" (p. 37).

In arriving at his conclusions, Professor Enslin rejects much of the evidence of the New Testament. Space in the book does not permit him to give all of the bases for this and in their lack such conclusions may seem somewhat forced and subjective.

As always, in the 'lives of Christ' we learn as much (or more) of the author as we do of Jesus. Here we find a scholar, honest, brave, and a devoted disciple of Jesus of Nazareth. We may disagree in our conclusions, but we will be the richer for having read this book and wrestled with its conclusions, which is what its author wishes us to do. — James L. Jones, Professor of New Testament and Greek, The Divinity School, Philadelphia.

*The Theology of St. Luke.* By HANS CONZELMANN. New York: Harper, 1960, pp. 255. \$5.00.

This is a translation, by Geoffrey Buswell, of Conzelmann's *Die Mitte der Zeit* which was published at Tübingen in 1954.

Fundamental to the present treatment of Lukan theology are two assumptions, and they are echoed constantly throughout the book. (1) Conzelmann accepts, apparently without question, Bultmann's dichotomy between the historical Jesus and the Christ of the early *kerygma*. Like Bultmann, he disregards questions of historicity and examines only how Luke presents his own Christology, and soteriology, and doctrine of the church. Indeed, we are told, Luke's very preface (Luke 1:1-4) presses the distinction between what Jesus did and what the church made of it, and Luke's avowed purpose is to give only the latter.

(2) Further, it is assumed, Christians started out with an intense expectation of an immediate *parousia*. They were forced to change their *kerygma* when their hopes went unfulfilled. So, says Conzelmann, Luke modifies the thoroughgoing eschatology of his sources. Now Luke 21 does seem less intense than Mark 13. On the other hand, Acts 2 has increased, not watered down, the eschatology of Joel. Furthermore, Christians after A.D. 90 did not soften their apocalyptic hope. They intensified it, as witness Matthew, Revelation and II Peter.

Many scholars, however, will grant one or both of Conzelmann's assumptions, and will go on to

find in the book the extremely important and rewarding study that it has proved to be. For Luke, says Conzelmann, the Kingdom is entirely in the future; and it is not a near future. So Luke says a great deal about divine judgment, but little about the *parousia* itself. Similarly the coming of the Spirit is less an eschatological event than the inauguration and undergirding of the church's present life. Here, indeed, is Luke's real preoccupation: for him the church is the new Israel, replacing the old that had rejected Christ.

Therefore Luke alters the historical tradition, which he inherited, to make it fit the three stages of the divine plan. First there was the old Israel, which culminated in John the Baptist. Second came the central period of Jesus' own work. Third was the current time, with Christ exalted and with the church witnessing and suffering on earth. The same three-fold structure affects Luke's reconstructions of geography. They become little more than symbolic presentations of his theology. John the Baptist is placed near the Jordan, but there is no mention of Jericho at this point. Jesus' earliest work is in Galilee, but in the central section (Luke 9:50-19:27) Jesus is forever en route to Jerusalem. In Mark Jesus hides his Messiahship, but in Luke he uses this journey to reveal it. After the journey comes a period of teaching that bears on the Temple, but it is only after that that Jesus enters Jerusalem to meet his death. The whole arrangement signals the rejection of Jesus by his countrymen, and the replacement of Judaism by Christianity.

As a translation, Buswell's work is faithful but the English is not seldom difficult. Nearly every page has sentences like these: "In Luke's description of the circle of influence (not merely where Jesus himself has appeared) 'Galilee' is omitted in contrast with Mark. The list seems to belong to a picture of the spread of Christian communities at a later time" (p. 45).

"It is in relation to the Jews that the Church is confirmed in its own status as part of the redemptive history, but this aspect is of no help in determining its relation to the Empire or in political apologetic" (p. 148).

Some foot-notes are still more involved. Such sentences are usually intelligible at a second or third try, but they will make heavy weather for a good many readers. — Pierson Parker, Professor of New Testament, General Theological Seminary, New York City.

*The Path to Glory: Studies in the Gospel According to Luke.* By JOHN R. H. MOORMAN. London: S.P.C.K., and Greenwich, Conn.: Seabury Press, 1960. ix + 300 pp. \$4.75.

The Church of England Bishop of Ripon in using the Revised Version text for this valuable book is not writing a critical commentary on the Gospel of Luke. Rather with his helpful and scholarly

biblical suggestions he wishes the words of the gospel to speak to modern man's spiritual needs and conditions. This is a recent valuable purpose of biblical study, the Bishop doing here what Elton Trueblood recently did in his volume on *The Gospel of Mark, Confronting Christ*. The gospels originally contained both facts about Jesus' life and teachings, and also the early church's interpretation of the meaning of the facts. Thus the faith of the members of the early church was entwined about the historical data regarding Jesus Christ. What the first century Christians found in each life-situation in response to the words and life of Jesus Christ is embedded in the gospel text. Hence we today, if we are to explore and discover the throbbing value of a gospel, must let a gospel "speak back" to us as we read the text of the gospel. But most of us need a helpful Christian scholar to guide us into finding the deeper mysteries of the gospel materials. This is excellently done by Bishop Moorman, who correlates good biblical scholarship and a warm devotional mood for the words of Luke to have their best expressions to modern men and women.

This is an excellent study guide for either a devotional group or a Bible study group. If used by either group for enlightened worth, it should be accompanied by a scholarly critical introduction to the Gospel of Luke, in order that the group may understand conclusions regarding date, authorship, sources used by the gospel writer, and the problems of the first century environment in which the gospel was written. — *Thomas S. Kepler*, Professor of New Testament, Graduate School of Theology, Oberlin College, Oberlin, Ohio.



*The Theology of the Gospel According to Thomas.*  
By BERTIL GÄRTNER. New York: Harper,  
1961, 286 pages. \$5.00.

During the past few years two new "gospels" discovered in Egypt have been making quite a stir; these are the Gospel of Truth and the Gospel of Thomas. "Thomas" is the more important because it contains 114 sayings ascribed to Jesus. The question immediately arises whether or not the "Thomistic" sayings are to be regarded as on the same level, historically and theologically, as those in the canonical gospels. Two methods can be employed in dealing with the question. (1) The sayings can be studied in relation to the context in which they are actually found, i.e., in the Gospel of Thomas considered as a whole. (2) The sayings can be discussed individually with use of form criticism, a semi-scientific analysis of oral traditions and the ways in which they have been written down. Ideally both methods should be used, but one's results will depend in large measure upon the order in which the methods are used. Professor Gärtner rightly emphasizes the first method, finding that the synoptic-like sayings in Thomas come from the synoptic gospels and have been

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modified by its Gnostic (or semi-Gnostic) author so that they will agree with his theology. For this reason he believes that they are significant not for studying "the Jesus of history" but for seeing what Jesus meant to a Gnostic community of the second century. To be sure, it is possible that some very primitive materials have been preserved — but it is impossible to test their authenticity. Gärtner has written a very good book which contains insights valuable for dealing with the canonical gospels as well as with Thomas. — *Robert M. Grant*, Professor of New Testament, University of Chicago.



*Leo XIII and the Modern World.* Edited by EDWARD T. GARGAN. New York: Sheed & Ward, 1961, 246 pages. \$4.50.

Leo XIII, the spare Italian aristocrat whose reign of twenty-five years edged into the twentieth century for the three years it missed in spanning the last quarter of the nineteenth, has ten separate spotlights played upon his career in this book. It is founded on a symposium of 1960 which commemorated the sesquicentennial of the birth of the future pope in 1810. Eight of the writers are Catholic. Though three of the ten were not born in the United States, all save Archbishop Egidio Vagnozzi, the present Apostolic Delegate, are permanent residents. Hence the treatments stress this country more than "the Modern World."

To provide a whole cloth for the individual threads from this symposium Raymond H. Schmandt recounts the life of Joachim Pecci. How the future pope profited from his own mistakes! Less than mediocre as the representative of the Papal States to the Belgium of the 1840's, Leo XIII came to be hailed as a master diplomat.

The reinvigoration of nineteenth-century Protestantism is ably treated by Kenneth Scott Latourette, although Leo XIII is never mentioned by name. In the interesting discussion by the Jesuit Eric McDermott of Leo's decision about Anglican orders it was strange to find no reference to the like conclusion reached by Peter Richard Kenrick fifty years before in *The Validity of Anglican Ordinations* (Philadelphia, 1841).

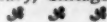
The Reverend Thomas T. McAvoy of Notre Dame University (inept proof-reading permitted Macavoy to head all the pages of his article) pointed out that the final word cannot be uttered about this pontificate until the next century, due to the hundred-year reservation on inspection of Vatican documents. This, then, probably is the final appraisal of Leo XIII in English until these sources are available. Citations and notes in this book are at the end of each treatment, seemingly the ideal compromise. Those seeking material for additional reading have the answer in the sixteen pages of bibliography compiled by Schmandt and Edward T. Gargan, editor of this work. — *Peter J. Rabill*, Editor, The Catholic University of America Press, Washington.

*Structures of Prejudice.* By CARLYLE MARNEY. New York: Abingdon Press, 1961, 256 pages. \$4.50.

Carlyle Marney analyzes the origins and products of prejudice in the widest possible definition of the word. He is not here concerned with racial, religious or political prejudice as such but with that prejudging, that "process of false categorization," which expresses itself at all levels and in all areas of the human domain. In his definition "any view of anything that is based on less than the facts available is a partial, a provincial, a prejudiced view . . . Any view of anything which attempts to compress the whole is a reductionism . . . If it does not truly reduce the whole to its essence it is false reductionism. Any reductionism which has parts left over is a false limitation of reality and is a ground for prejudice." This definition the author applies to Materialism, the prejudging of reality; to Provincialism, the prejudging of community; to Institutionalism, the prejudging of value; and to Individualism, the prejudging of personality. He does so with an abundance of illustrative material and with sparkling style.

This outline, which slices the whole of human reality into four neat and fairly equal parts is vulnerable to the rebuke that it is a "false categorization." Certainly Marney's definition of prejudice will be viewed by some experts in the field as itself a reductionism which has some pieces left over. Nevertheless students of prejudice will profit greatly from the fact that the author has re-exposed new facets of a problem which is too frequently viewed one-dimensionally. Prejudice is like the pressure in an inflated balloon; if the protruding soft spot is pushed in on one side it pops out on the other. Repressed race prejudice can be released in religious bigotry and controlled religious bigotry can be diverted into class snobbery. Marney deals indirectly with the ugly and protruding expression of prejudice and directly with those deeper, concealed human pressures which project themselves in a variety of manifestations.

Jewish readers will not accept the author's prescription for that "realization of personality" which reduces the hidden pressures of prejudice. Roman Catholic readers will want to add their own modifications. But in analysis if not in prescription Marney presents insights which add substantially to our understanding of the cultural structure of prejudice. — *Kyle Haselden*, Managing Editor, *The Christian Century*, Chicago, Illinois.



*The Effects of Mass Communication.* By JOSEPH T. KLAPPER. Glencoe, Illinois: The Free Press, 1960, xviii + 302 pages. \$5.00.

The mass media of communication are among technology's most challenging and potentially useful gifts to modern man. They all but eliminate the barriers of space and time which hitherto restricted the communication of news, opinion and entertainment. It is no accident, then, that there

is spirit of genuine concern abroad among thoughtful men and women that these media be used for responsible and worthwhile goals.

The need to assay the effects of the media everywhere at work in our civilization has prompted an ever growing volume of published research. Joseph T. Klapper's book is most welcome, for it undertakes the awesome task of summarizing the results of all this investigation and suggests several helpful generalizations about the effects of mass communication. By mass communication, the author means television, radio, comic books, and newspapers. He excludes from his study the use of these media in formal education, propaganda, or consumer advertising. He is a recognized authority in the field and at present is associated with the Behavioral Research Service of the General Electric Company.

In the first half of the book, Mr. Klapper examines the effectiveness of mass communication as an instrument of persuasion. Here are several conclusions he has reached after a careful study of existing research into the conditions and extent of the media's success and limitations. First, attempts at persuasion generally reinforce, but rarely change, existing opinions. Apparently man is as tenacious of his opinions and prejudices as he is commonly believed to be. Next, where there is no pre-existing opinion, chances are that efforts to create new opinions will be successful. The cynical Joseph Goebbels had already put it this way: "Whoever says the first word to the world is always right." And as early as 1537, Pierre Toussaint, the devout Protestant educator, shared the same conviction when he wrote: "Schools will accomplish more for the Gospel than all our sermons: the future is with them". Third, actual changes of opinion occur at times, usually when the mood for change is in the air. The efforts of the mass media more often deepen, rather than initiate, the mood and then channel the resulting change.

IN THE SECOND half of the book, Mr. Klapper makes an honest and determined effort to estimate the effects which crime and violence and escapist material have on the audience as well as the influence adult television fare has on children. He also considers the charge that constant exposure to the offerings of the mass media induces passivity, if not a state of stupefaction, in the audience. The general reader will doubtlessly be disappointed with the results of this research — a reaction the author has anticipated: "Teachers, preachers, parents, and legislators have asked us a thousand times over these past fifteen years whether violence in the media produces delinquency, whether the escapist nature of much of the fare does not blind people to reality, and just what the media can do to the political persuasions of their audiences. To these questions we have not only failed to provide definitive answers, but we have done something worse: we have provided evidence in partial support of every hue of every view. . . . It is surely



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no wonder that a bewildered public should regard with cynicism a research tradition which supplies, instead of definitive answers, a plethora of relevant but inconclusive and at times seemingly contradictory findings."

This reader feels that these findings will continue to be inconclusive until some common norms of excellence in education, entertainment, public and private morality are agreed upon among the researchers themselves. Apparently the author is not convinced of this need, or, if so, is prevented by the rigorous demands of his method from taking it into consideration, for he writes in relation to escapist material: "These differing appraisals seem in part to reflect different social values of the authors, which cannot here be adjudicated". This attitude is symptomatic of the age; and the confusion it bespeaks, lends substance to Yeats' lament, so sadly descriptive of the times, that "the best lack all conviction, while the worst/Are full of passionate intensity". Aside from the positive harm the mass media may cause or at least be the occasion of, there is still the fact that opportunities have been lost to capitalize on the media — a waste that is calculated to haunt the minds of those who cherish and wish to preserve the cultural aspirations and traditions of the West now brought to bay by the Soviet bloc.

Curiously enough in a book devoted to the effectiveness of mass communication, the author has adopted a style so marred with accretions of technical jargon that the clarity of the presentation is seriously dimmed. Otherwise the book is extremely well organized; each section is provided with an excellent summary; and the bibliography reveals the scope of the research undertaken in the field.

Despite its deficiencies, the book is recommended as a valuable aid in understanding the complexities of the mass media and the manner in which they are making their influence felt in modern society. — *William J. Walsh, S.J.*, Headmaster, Bishop's Latin School, Pittsburgh, Pa.

✽ ✽ ✽  
*Movies, Morals, and Art.* By FRANK GETLEIN and HAROLD GARDINER, S.J. New York, Sheed and Ward, 1961, vii + 179 pages. \$3.50.

According to the publishers' preface, *Movies, Morals and Art* is intended for adult education classes, study groups, and possibly college students. The book consists of two essays, written independently; the first is by Frank Getlein, the art critic of *The New Republic*, and the second by Father Gardiner, the literary critic of *America*. Mr. Getlein gives two chapters to very general remarks on art, especially popular art, and three to the history and technique of films; he writes as a sensitive social historian. Father Gardiner is concerned with the moral judgment of films; he intends, first of all, to stimulate an intelligent concern, and then to clarify the Catholic position and defend it from distortion.

The plan of the book, being liable to raise more questions than it answers, may make it particularly

suitable for discussion groups. One regrets only its brevity; both writers are forced into some journalistic oversimplifications, and Mr. Getlein's history of the films might have been longer.

But it is a practical book, and practically speaking, the movies present two moral problems; the pandering to stupidly violent daydreams; and the pandering to rapidly sentimental ones. We are accustomed to hear less about the second problem; it is reassuring to find both writers considering it frankly and seriously. One suspects that Father Gardiner, who quotes Flannery O'Connor writing that "obscurity is a kind of sentimentality", might admit that certain kinds of sentimentality are obscene. Treating the other matter, also, Father Gardiner is perceptive and generous, while stating the Catholic position with care. — *Janet Fiscallini*, New York City.

## BOOK NOTES

*The Gospel According to Mark.* By SHERMAN E. JOHNSON. New York: Harper & Brothers, 1961, viii + 279 pages. \$5.00.

This latest volume of the "Harper's New Testament Commentaries" is fully up to the high standard which the five earlier volumes have set — a combination of sound historical and theological scholarship with clear and relevant exposition. This will not surprise any reader of Sherman Johnson's previous work, for few contemporary writers on New Testament subjects are so gifted in both of these respects. This is a learned book, and other scholars will learn from it; but it can also be readily read and fully understood by any intelligent layman. The author is abreast of the very latest studies in the field of Gospel origins and interpretation, has himself contributed some of the more important of them, and here brings his knowledge and insight to bear upon the understanding of the message of the earliest and in some ways the most important of the Gospels. The volume contains an excellent introduction, a fresh translation, and a running comment on the text. — *John Knox*, Professor of New Testament, Union Theological Seminary, New York City.

✽ ✽ ✽  
*Let the Psalms Speak.* By CHARLES L. TAYLOR. Greenwich: Seabury Press, 1961, x + 149 pages. \$3.00.

The executive secretary of the American Association of Theological Schools is an important Old Testament scholar, and this treatment of the Psalms is a "hearing aid" for those who have become "deaf" to what they have to say today. Backed by thorough scholarship, Dr. Taylor deals with the permanence of the psalmists' experiences, their concept of truth, their solutions to their troubles, the problem of translation, and with the relevance of the psalms for today. Lay people, ministers, educators, and scholars will find this a helpful guide.

## CHRISTIANITY and ITS JUDAIC HERITAGE

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CARL E. PURINTON, *Boston University*

THIS NEW TEXTBOOK surveys the Judaic-Christian tradition from Israel's beginnings to the end of the Reformation. It emphasizes the formative periods of religious development, when standards and values were crystallized and given definitive statement; for example, six chapters are devoted to the Protestant and Catholic Reformations. Primary source materials at the end of each chapter range from historical and archaeological materials such as the Elephantine Papyri and the descriptions of the Essenes in ancient literature, to the Rule of the Society of Jesus and the oldest Baptist Confession of Faith. These source materials are integrated with the text and with the Questions for Study and Discussion which appear in each chapter. 1961. 334 pp., maps. \$6

## FAITHS MEN LIVE BY

JOHN CLARK ARCHER, *Yale University*;

Revised by CARL E. PURINTON, *Boston University*

AN AUTHORITATIVE TREATMENT of today's religious beliefs and practices, this book provides students of religion with a comprehensive, objective guide to the study of living religions in their historical context. Each religion is viewed both in its cultural setting and in itself, with due regard for interaction with other faiths. Reflecting the economic, social, political, and religious changes of recent years, the Second Edition contains material on the Mosaic faith, the Hebrew prophets, the message of Jesus, and Modern Islam. Book contains supplementary reading lists after each chapter, and questions for study and discussion. "Cannot be surpassed for condensation of material and for scholarship." — INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION. 2nd. Ed., 1958. 553 pp. \$6

## ESSENTIALS of NEW TESTAMENT STUDY

ERIC LANE TITUS, *Southern California School of Theology*

THIS STIMULATING TEXTBOOK serves as a concise guide to the fundamentals of New Testament study. It provides the beginning student with insight into the religious, social, and historical context in which the literature of the Christian community developed. Critical in approach but profoundly religious in spirit, the book employs the best of both classical and recent New Testament scholarship and interpretation. The book includes Problem Areas for use in stimulating student discussion and thought, plus lists of Selected Readings at the end of each chapter. "Covers in a fresh and interesting way the subject matter essential to a study of the New Testament." — JOHN GRAY RHIND, *Carroll College*. 1958. 261 pp. \$4

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*Lectures in Orthodox Religious Education.* By SOPHIE S. KOULOMZIN. New York: St. Vladimir's Seminary Press, 1961, 150 pages, paper. \$3.00.

This book reflects current theory in the field of religious education, with special attention to the uniqueness of Orthodox practices. Orthodoxy has adapted the lay teaching ministry and the Sunday school, and has even been trapped into the separation of the Sunday school from the church's worship. The emphasis on education through worship comes out in this treatment, including the revival of infant communion, proper preparation for confession, and growth in liturgical practices. Mrs. Koulomzin believes that the priests should be the pastoral director in education. She has many wise things to say: "The major consideration that we should always remember is that the parents of our children are one of the most neglected generations in so far as their own religious education is concerned." "Children leave school because they lose interest, not because they have completed anything." "A healthy parish is one that gradually 'absorbs' its children, where every child finds his niche, its little fraction of participation in the life of the parish, where children are trained through the experience of it to become responsible church members."



*Godly Upbringing: A Survey of Sunday Schools and Bible Classes in the Church of Scotland.* By JOHN SUTHERLAND. Edinburgh: Church of Scotland Youth Committee, 1960, 185 pages.

This report of a committee appointed to study the decline in Sunday School and Bible Class attendance within the Church of Scotland consists of numerous graphs and tables which set forth detailed information concerning the class structure, ages of Sunday School pupils, average attendance of various age groups, etc. The survey discovered a large decline in attendance during the twelfth year and recommends, among other things, that these senior classes be made more adult in status.

There is nothing novel or new in this report and the reviewer feels that a more thorough investigation of the quality and/or methods of teaching would have added to the usefulness of the survey. An interesting by-product of the interviews with seniors who had dropped out of Sunday School was the increase in attendance on the part of these students. — Neely McCarter, Columbia Theological Seminary, Decatur, Georgia.

*Audio-Visual Resource Guide.* Published by the Department of Audio-Visual and Broadcasting Education of the Division of Christian Education, National Council of the Churches of Christ in the U. S. A., 475 Riverside Drive, New York 27, New York.

This fifth edition of the *Audio-Visual Resource Guide* is available to churches at a greatly reduced rate. Formerly \$10.00 per volume, it has now been reduced to \$2.95. The price as well as hundreds of evaluations of audio-visual materials released since the fourth edition published in 1958 make this volume of far greater value than any to date.

For those who do not know this Guide, it is a cumulation of classified evaluations of audio-visual resources along with full details for purchase and rental.

The Guide carries a complete list of sources, both from the Denominational Film Libraries and Independent National Distributors and Producers that provide useable materials. It is a must in any local situation that attempts to use audio-visuals as a means of communication. — Nelle Morton, Associate Professor, Christian Education, Theological School, Drew University.



*Sex Ways — in Fact and Faith: Bases for Christian Family Policy.* Edited by EVELYN M. and SYLVANUS M. DUVAL. New York: Association Press, 1961, 253 pages. \$3.95.

Sixteen brief chapters by America's experts summarize the information about family life now available and provide recommendations for strengthening it. The book can serve as a reference book or basis for discussion, and the annotated bibliographies point to the vast amount of information open to those who want to go beyond the findings. The background for this factual information is the Christian view of the family as spelled out in church pronouncements, but most of the summaries are secular in orientation. — R. C. M.



*Living with Your Teenager.* By SIMON GLUSTROM. New York: Bloch, 1961, xv + 175 pages. \$3.50.

This gives a picture of the problems of teenagers within the Jewish religious community, with advice to parents on how to handle them. The second part lists a number of typical teenage questions, with the answers that might be given.



*Dynamic Redemption.* By BAYARD RILEY JONES. Greenwich: Seabury Press, 1961, xi + 147 pages. \$3.25.

Completed after his death, these chapters on the *Episcopal Book of Common Prayer* reflect the insights of an outstanding liturgical scholar. He is concerned that the history and theology of the Prayer Book be made clear, and that its use be seen in terms of the dynamic redemption of genuine Christian faith.



# RELIGIOUS EDUCATION

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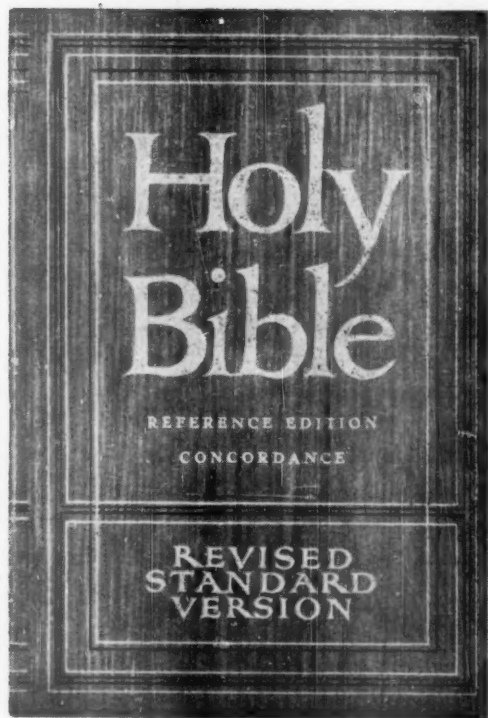
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